

His Highness Maharajadhiraj Raj Rajeshwar Sawai
Tukoji Rao Holkar III of Indore.

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The Central India State Gazetteer Series.

INDORE STATE GAZETTEER.

VOLUME II.—TEXT AND TABLES.

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PREFACE.

THE materials for this Gazetteer were collected practically single handed, by Major Râm Prasād Dube, M.A., LL.B., B.Sc. His zeal and energy were unbounded and he has taken infinite pains to make the work complete.

No more unfortunate time could well have been selected for the compilation of this work. The State is undergoing a period of transition. A new settlement is in progress and being incomplete makes it impossible to deal with revenue figures, the forests are being demarcated and placed under systematic management, public works, roads, buildings, waterworks, electric light, etc., are being carried out while every department is undergoing modification and change.

In these circumstances some allowance must be made for the inevitable sketchiness of much of the work which could be made more complete if it was to deal with the new condition of things and yet be finished within reasonable time.

For the Historical section I am responsible ; the reference work, except that from State records and the Peshwā's Shakāvalīs supplied by the Gazetteer Officer, being wholly mine. It is to be hoped that much of interest relating to Malhār Rao Holkar and Ahalya Bai will be found in the old records which are now being carefully searched. They have already proved useful in checking dates. Statistics are, owing to the reorganisation of the whole administration, not as full as they might be. This was unavoidable

however, and can only be remedied on revision. I trust that one copy interleaved will be kept in the Darbār Office and brought up to date yearly which will immensely simplify revision. My thanks are due to Rai Bahādur Nānak Chand, C.I.E., the Minister, for his ready assistance on all occasions and his prompt help whenever I have been in difficulties.

To the Gazetteer Officer Major Dube I would also tender my thanks as well as to my Head Clerk Pandit Shridhar Rao Vināyak and the Staff of the head-quarter office for their work in checking and finally preparing articles for the Press. For my importunities I apologize to the Resident Mr. O. V. Bosanquet, I.C.S., and Darbār Officials generally; I have endeavoured to make them as few as possible.

C. E. LUARD, *Captain,*
Superintendent of Gazetteer
in Central India.

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ARMS OF THE INDORE STATE.



Arms.—The arms used by the State consist of a *khanda* (broad-sword) and lance saltirewise over a field of poppy and wheat in which a sacred bull (*nandī*) couchant and a horse rearing are depicted. **Crest.**—A sun in splendour under a *chhatri* or royal umbrella.

Note.—The explanation given is as follows:—The Holkars claim descent from Udaipur of which house the sun is the emblem, as being the greatest of the Sūryavanshī clans; the umbrella, besides being an emblem of State, refers to a tale of Malhār Rao in which a cobra is said to have protected him from the sun by opening its hood above him. The horse and sword refer to the warrior god Khande Rao, the *avatār* of Shiva, connected especially with Jejuri near Poona where his temple stands. The bull is sacred to Shiva, and the spear the favourite weapon of the founder of the State. Wheat and poppy are the principal products of the State.

The arms given at Delhi were, Gules; *two lances in saltire surmounted or, a horseman's sword point upwards argent; in chief three poppy heads proper seeded or.* Crest.—*A bay horse trapped.* Supporters. —*Horses trapped proper.*

Motto.—Prāhomesho labhyā shrī kartuh prārabdhāt. "Umesh (Shiva) has said, success attends him who strives (or, is obtained by the efforts of the doer)." The same motto was given on the Delhi banner. The letters doubly underlined spell Holkar.

Banner.—The State banner consists of red and white stripes being that of the Bānde family given to Malhār Rao.

Gotrāchāra.—This house has no proper Gotrāchāra. The ordinary *gotra* used is the *Vishnu charana.*

The Chiefs are Hindus of the Shaivite sect, their principal deity being Khande Rao (Khandoba or Mārtand) of Jejuri, near Poona.

CHAPTER I.

DESCRIPTIVE.

SECTION I.—PHYSICAL ASPECTS.

SITUATION, BOUNDARIES AND AREA.

Indore State or the possessions of the Holkars lie principally in the Central India tracts known as Mālwā and Nimār and consist of several large blocks of territory lying between 21° 22′ and 24° 40′ north latitude and 74° 22′ and 77° 3′ east longitude and the isolated *parganas* of Nandwās (*Nanduai*) in Rājputāna and Alampur in Bundelkhand, giving a total area of 9,500 square miles, about 2,000 square miles larger than the principality of Würtemburg (7,528) and almost exactly equal to the state of New Hampshire (9,305) in the United States of America. The non-homogeneity of the State territory makes it difficult to give boundaries for the State as a whole. Generally speaking it is bounded on the north by the Udaipur State, on the north-east by Jhālawār, on the east by the States of Gwalior, Dewās, Dhār and the British District of Nimār in the Central Provinces, on the south by the Khāndesh District of the Bombay Presidency, on the west by Gwalior and Barwānī and on the south-east by Bhopāl.

The isolated *pargana* of Nandwās lies in the midst of Udaipur territory while Alampur is surrounded by the territories of Gwalior and Datiā. This gives as the ultimate points 21° 22′ and 26° 60′ north latitude and 74° 22′ and 78° 51′ east longitude.

Name.

The State takes its name from its chief town, Indore, more correctly *Indur*, which is a corruption of Indreshwar or Indrapur,[1] the name of the village on which the town was founded. The temple to Indreshwar from which the village took its name still stands in the heart of the city.

NATURAL DIVISIONS AND SCENERY.

Portions of the State fall in all three natural divisions of Central India, the Plateau, Hilly and the Low-lying tract.

Plateau.

The plateau section has an area of 4,320·25 square miles, the hilly of 5,143 square miles and the Alampur *pargana*, the only portion in the Low-lying division, of 36·75.

The plateau area includes the *zilas* of Rāmpura-Bhānpura, Mehidpur and Indore, comprising in this area the narrow

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1 This is a common corruption, of which there are several instances in different parts of India.

belt of hills which forms the northern boundary of Rāmpura-Bhānpura and should strictly speaking be classed in the next division. This region is typical of Mālwā generally. A land of wide rolling downs dotted with the flat-topped hills characteristic of the Deccan Trap country.

The soil is of high fertility, being mainly of the black cotton variety, growing a considerable amount of poppy, and where it is uncultivated affording excellent grazing land. Forests, strictly speaking, are not met with in this area, big trees being scarce except on old village sites and along the banks of streams, the *dhāk* (*Butea frondosa*) and various forms of *Acacia* being the commonest trees.

The Mālwā peasants are a hard-working class of agriculturist, skilled in dealing with the cultivation of the delicate poppy plant.

Hilly. The hilly tracts lie in the Nimār *zila* partly in the Vindhyan and partly in the Sātpurā range. Here the rolling downs give place to a medley of hill and ravine, covered for the most part with heavy forest, and but sparsely populated by Bhīls and kindred tribes who do but little agriculture.

Between the ranges, however, lies the broad alluvial valley of the Narbadā, covered to a great extent with a fertile soil and inhabited by a good class of agriculturist.

Low-lying. The Alampur *pargana*, which owes its existence solely to the presence in it of the cenotaph of Malhār Rao, lies in the alluvial tract of the Jumna-Gangetic *doāb*.

HILL SYSTEM. The hill system of the State is formed by the great Vindhyan range and its several branches, and the Sātpurās, strictly speaking also only a part of the Vindhyan system.

Vindhyas. The Vindhyan range occupies an important place in Hindu mythology. The chief legend relates how Vindhya in a fit of jealous rivalry with Himālaya attempted to surpass the sacred mount of Meru in height but was constrained to bow before the sage Agastya Munī and has ever since borne an inferior position. The main section of this range, which forms an abrupt termination to the Mālwā plateau, runs with an average elevation of 1,900 feet above sea-level, in a general easterly to westerly direction across the State. It enters the State in the Nemāwar *pargana* at 77° 3′ E., forming the northern boundary of that *zila*. After leaving the State on the western boundary of Nemāwar, it re-enters at the Bāsoda peak (2,488) near the village of Baurīkhera (22° 38′ N.—77° 18′ E.) in Dhār State. Following its westerly course the range at Kosalgarh (22° 28′ N.—75° 51′ E.) and Jām Ghāti (21° 22′—75° 49′) throws out two northerly branches, which form the hills to the east and west of Mhow and Indore, continuing on the west up to Betma and

Depālpur. In the western spur lies the Jānāpao hill, from which the Chambal and Gambhīr take their rise. Just beyond is the lofty peak of Singārcholī (2,885) on the borders of the British *pargana* of Mānpur. The main range continues in the State up to a few miles beyond the old town of Maheshwar, where it passes into Dhār territory. Further west broken sections of the range lie in the Lawāni and Chikhalda *parganas* and the Dahī Thakurāt. Branches of the main range, which forms the western boundary of the Mālwā plateau, traverse the Petlāwad *pargana*, while the arm, which forms the southern boundary of the Hārauti Pathār and stretches across from Chitor to Chanderī, separates the Rāmpura-Bhānpura *zila* from Rājputāna.

Numerous passes traverse this scarp, the most important being those at Dhantalao (22° 42′ N.—76° 33′ E.) leading from Nemāwar to Indore, Baighāt by which the Khandwa-Indore road rises into the plateau, the famous Jām-ghāt surmounted by the gateway of Ahalya Bai, the Gārāghāt by which the Agra-Bombay road passes and the Bherughāt leading from Gujri to Dhār by which the Marāthās entered Mālwā.

Many of the hills bear the remains of old forts, mostly *girāsia* strongholds of the unsettled days of the 18th and the early 19th century, whence the petty Rājput chiefs set out on their marauding expeditions, summoned by the flying of a flag on the heights of Dhajāra (from *dhwaja*, flag) hill. Of their forts only ruins for the most part remain. The fort of Kosalgarh founded by Kosal Singh is the best preserved. On the hill to the north of Rāmpura stand the forts of Hinglājgarh, Indargarh and Chaurāsigarh, once formidable strongholds, now in ruins.

Sātpurās.

The Satpurās or Sātpurās are said to derive their name from *sāt* (seven) and *pura* (a fold) in allusion to the formation of the range,[1] which consists of a series of parallel ridges lying between the valleys of the Tapti and Narbadā striking generally north-east to south-west. The range enters State territory at 76° 13′ E., a few miles west of Asīrgarh fort (21° 28′—76° 21′) and traverses it for a distance of about 70 miles, having an average breadth of 30 miles. The hills rise in some places to considerable heights, but the loftiest peaks lie in the British District of Khāndesh. The peak of Tāsdīn-valī (3,389), on which the tomb of a Muhammadan saint, Tāj-ud-dīn Shāh-valī, stands, is the only conspicuous point within the State boundaries. There is an elevated plateau (2,500) about 9 miles square at Sirwel (21° 27′—75° 43′) which might, if more accessible, be useful as a hot weather resort.

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1 Another derivation is from Sāt-putra or the seven sons of the Vindhyas.

The only important pass is the Gwālanghāt, better known as the Sendwa pass, by which the Agra-Bombay road enters from the Tapti valley. The line followed by the northern route in Mughal days may be traced in the terminations *sarai* and *chaukī* often appended to village names.

Various forts lie in these hills, the most important being those of Bijāgarh, the chief town of a *sarkār* in Akbar's day, and Sendwa. The surrounding country still bears many signs of having once been highly populated. The ruins of Muhammadan buildings and numerous remains of stone sugarcane mills are met with in all directions.

RIVERS AND LAKES.

The great escarpment which forms the southern boundary of the plateau determines the drainage of the country, all important streams except the Narbadā flowing from the Vindhyas towards the Ganges-Jumna *doāb*.

The rivers of the State thus fall into two main systems, those of the Chambal, with its affluents the Gambhīr, Siprā and lesser and greater Kālī Sind, and south of the range the Narbadā and its numerous tributaries. The Semai and Pahūj, two tributaries of the Sind river, flow past the borders of the Alampur *pargana*.

The total length within the State of the principal rivers and their most important affluents are given below.

River.	Length in State.	Important places on its route.
Chambal system—		
Chambal	98	Hāsalpur, Kharada.
Siprā	68	Mehidpur.
Gambhīr	46	Mhow.
Khān	34	Indore.
Kālī Sind (lesser)	56	Kāyatha.
Kālī Sind (greater)	47	
Narbada system—		
Narbadā	116	Nemāwar, Mandleshwar, Maheshwar, Chikhalda.
Gomi	20	
Jāmner	30	
Bāgdī	20	Khātegaon.
Dhatunī	30	
Chāndkesar	20	Kāntāphor.
Khari	15	
Kanār	42	
Choral	45	Barwāha.
Khelar	25	
Malan	17	
Maheshri	15	Maheshwar.
Kāram	22	Kākarda and Gujri.
Mān	12	Toki.
Hatni	15	
Uri	9	Deri.

River.	Length in State.	Important places on its route.
Narbada system—*contd.*		
Uri-wāgni	10	Nisarpur.
Bakut	20	
Beda	65	Bhamnāha and Gogaon.
Kundi	48	Khargon.
Satak	15	
Borār	22	
Deb	58	
Goi	48	
Semai	5	Alampur.

The Narbadā is only in part navigable, and none of the larger rivers is of much use for irrigation owing to the excessive steepness of the banks, though some of the smaller affluents are so used.

The Chambal, the Charmanvatī of the ancients, rises in the Jānāpao spur of the Vindhyas (22° 27′—75° 31′), nine miles south of Mhow cantonment. A small temple to Janakeshwara and a tank mark the nominal source. A religious fair is held here yearly in *Kartik* (October—November). The river flows through the Hāsalpur, Betma and Depālpur *parganas*, a distance of 40 miles. Here it leaves the State and does not again enter Indore territory until it reaches the Rāmpura-Bhānpura *zila* at Amla village (24° 6′ N.—75° 31′ E.) in the Chandwāsa *pargana*. It continues for about 58 miles further in State territory, forming the boundary between the Rāmpura and Bhānpura *parganas*, and ultimately leaves it near the old Chandrāwat stronghold of Chaurāsigarh. The Chambal.

The Siprā or Kshiprā is well known in India as the stream on which the sacred town of Ujjain is situated. It rises in the State at a hill called Kokri Bardi (2,071 feet), which lies between the small villages of Ujeni and Murla about three miles north-east of Tillor (22° 37′ N.—76° 0′ E.). Following a general north-easterly course it forms the boundary between the Indore *pargana* and the States of Gwalior and Dewās, leaving the State at Khākria. It enters the State again in the Mehidpur *pargana*, about 50 miles north of this point, and flows past the town of Mehidpur and passing out of the State, after a further course of about 30 miles, finally flows into the Chambal at Sipaura (23° 54′ N.—75° 31′E.). The Siprā.

The Khān river is a tributary of the Siprā rising near Umria village (22° 36′ N.—75° 58′ E.); it flows through the Residency limits and city of Indore. Passing the villages of Asrāwad, Rāla-mandal, Limbodi, Pālda and Chitāwad it enters the Residency limits, where it has been dammed so as to The Khān.

Maheshwar, Depālpur, Hāsalpur and Yashwantnagar. Smaller tanks are met with in the districts.

Geology.[1] Very little is known concerning the geology of the territories that constitute Holkar's dominions. The principal rock in Mālwā is Deccan Trap, weathering superficially into the "black soil" to which the region owes its great fertility. In the district of Rāmpura, east of Nīmach, Vindhyan rocks, both upper and lower, are exposed in addition to the Deccan Trap.

The district south of the Narbadā, mostly occupied by the northern spurs of the Sātpurā hills, consists principally of Deccan Trap.

North of the Narbadā the denudation of the Deccan Trap has reached deep enough to bring into sight an interesting sequence of the underlying rocks, including Gneiss, Bijāwars and Lametas. Gneiss occupies large portions of the Nemāwar district, being overlaid, north of Chāndgarh, by Bijāwars, and by Vindhyan strata. This district has not been surveyed in detail. Its eastern portion is occupied by fresh water beds of pliocene or pleistocene age, commonly known as the Older Alluvium of the Narbadā. They are greatly concealed by the recent Narbadā alluvium.

The rocks constituting the western part of Nemāwar continue westwards into the Nimanpur district which belongs to Dhār and still continue west of the Kanār river where the territory once more belongs to Indore. Between Kātkūt and the Kanār river, and at other places near Barwāha, peculiar fault breccias occur within the Bijāwar outcrop, or separating the Bijāwars from the Vindhyans. The matrix of the breccia is usually silliceous, but often contains a large admixture of hematite when it becomes a valuable iron ore, that was formerly extensively mined. The mines were actively worked up to the commencement of the 19th century, after which they were abandoned. When this district was still British territory iron-works were constructed at Barwāha, and a number of mines re-opened. The results obtained were highly encouraging, but the experiment was almost immediately discontinued.

Strata belonging to the Lameta or "Infra-Trappean" group cover a large area round Kātkūt. They are mostly sandstones underlaid by conglomerates. The underlying surface of older rocks had been a land area during a prolonged geological period previous to the deposition of the Lameta, and seems to have been subjected to the influence of lateritic agencies, which probably accounts for the concentration of ferruginous and especially manganiferous ores in the basement

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[1] By Mr. E. Vredenburg, *Geological Survey of India.*

beds, where they often form a binding cement between the conglomerate pebbles.

Round Kātkūt the Lameta beds are unfossiliferous and probably of fresh-water origin, but north of Barwāha, at Ghātia quarries, the conglomerate underlying the sandstones contains marine fossils identical with those found in the cretaceous limestones east of Bāgh known as the "Bāgh-beds." The exposure at the Ghātia quarry marks the easternmost limit reached by the sea in which the Bāgh beds were deposited. West of Barwāha, near Agarwāra, the conglomerates are gradually replaced by limestone. From this place westwards these rocks are concealed beneath the Deccan Trap for a distance of about 50 miles up to the Mān valley, where they reappear surrounding an inlier of gneiss.

The Lameta group contains excellent building stones. The sandstone quarries at Ghātia north of Barwāha, and those situated on the banks of the Kanār river, east of Kātkūt have supplied a great deal of the material used for constructing the Indore State Railway. One of the limestones is a rock made up of fragments of marine organisms resembling corals, known for that reason as "coralline limestone." It constitutes a stone of great beauty that has been largely used in the ancient buildings of Māndu, for which it was obtained from the old quarries near Chirākhān situated in Indore territory. This locality has been famous ever since 1858 owing to the discovery there by Colonel Keatinge of the cretaceous fossils that settled the age of the Bāgh beds.

BOTANY.[1]

In northern Indore there are low rocky hills on which there is often a stunted jungle containing *Butea frondosa*, *Acacia arabica*, *A. catechu* and *A. leucophloea*, and many shrubs such as species of *Grewia*, *Zizyphus*, *Capparis*, *Carrisa* and *Tamarix*. In places where the forest is lighter the leading species are *Bombax malabaricum*, *Sterculia urens*, *Anogeissus latifolia* and *A. pendula*, *Dishrostachys*, *Prosopis* and species of *Cordia*. Further south there are tracts with principally *salai* (*Boswellia serrata*) and a thin scrub jungle of *Flueggia*, *Phyllanthus*, *Antidesma* and such like shrubs. Still further south there are typical forests of the Central Indian Highland class with teak (*Tectona grandis*), *sāj* (*Terminalia tomentosa*), *tendu* (*Diospyros tomentosa*), black wood (*Dalbergia latifolia*), *tinis* (*Ougeinia dalbergioides*), *anjan* (*Hardwickia binata*) and similar species.

FAUNA. Wild animals.

The wild animals met with in the State do not differ from those found in most parts of northern India.

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[1] By Lieut.-Colonel D. Prain, I.M.S., *Botanical Survey of India.*

The elephant, however, which was very common in the southern districts of the State in the 16th century, has long vanished from the *pargana* of Bijāgarh, while the Indian buffalo and bison, once common in the Sātpurā region, have become almost, if not entirely, extinct within the last 10 or 15 years.

Elephants were caught in Mughal days at Satwās and Bijāgarh. They were caught in either *kedahs*, *gār* (pits) or *bār* (an enclosure). In the case of *kedah* catches one-fourth of the catch was made over to the hunters.[1]

The disappearance of the bison has been attributed to various causes, but there is little doubt that the opening up of the country is mainly responsible as the animal has an inconquerable aversion to civilisation and man.

Of animals of the carnivorous order the tiger (*Felis tigris*) is met with though by no means in large numbers in the Sātpurās and along the Kanār and Khari rivers on the borders of the Nimanpur (Dhār) forests and in Kātāphor. It is occasionally found in the deep ravines which intersect the plateau between Simrol and Seoni. Tigers were formerly plentiful in the hills north of Rāmpura, but a series of bad years has driven them to other feeding grounds. The panther or leopard (*Felis pardus*) is found wherever conditions are favourable. These animals are most destructive to village cattle. The bear (*Ursur labiatus*) is found in some parts of Nemāwar and the Sātpurā region. The Indian wolf (*Canis pallipes*) and wild dog (*Cyon deccanencis*) are occasionally met with; *sāmbar* (*Cervus unicolor*) are not at all numerous, but are found in the Vindhyas and Sātpurās and occasionally in the Rāmpura hills. The black buck (*Antelope cervicapra*) and *chinkāra* (*Gazella benettii*) are met with everywhere, the former being preserved at Indore, and also wild pig (*Sus cristatus*) and *nīlgai* (*Portax pictus*).

The State gives a reward for the destruction of tigers, leopards and bears. The numbers destroyed have varied considerably, the maximum being reached in 1892, when Rs. 1,309 were given as awards for the destruction of these animals; in 1889, Rs. 1,209; 1890, Rs. 1,135; 1891, Rs. 1,144; but in 1902, Rs. 534, and 1903, Rs. 224 only.

Birds.

The birds met with are similar to those in other parts of peninsular India. In the cold season the migratory wild fowl appear, including teal, pochard, widgeon, pintail, gadwall, mallard and the graylag and black-backed goose, as well as snipe, cranes, stalks and other classes of wader.

[1] Ain. I. 284. E. M. H. v, 291 and 294.

The larger streams and tanks contain fish, among which the *māhseer* (*Barbus mosal*), *rohu* (*Labeo rohita*), *sānwal* or *murral* (*Ophiocephalus punctatus*) are common. Fish.

The reptilia include many snakes, of which three poisonous varieties are common, the cobra (*Naia tripudians*), Russell's viper (*Daboia elegans*) and *krait* (*Bungarus caeruleus*). The largest recorded cobra killed measured 5′ 5″, the biggest Daboia 4′ 6″, and the biggest *krait* 3′ 10″, a most unusual size for this species. Of harmless snakes the *Ptyas mucosus, Lycodon aulicus, Gonhylopis conicus, Tropidontes plumbicolor, Dendropkis picta*, various *Oligodontes* and *Simotes* may be mentioned; pythons are encountered in the jungles. Reptiles.

Both the short and long-nosed crocodile (*Crocodilus porosus* and *gangeticus*) have been recorded from rivers or tanks while the turtle and many classes of lizard and iguana occur.

Insects and butterflies of many species abound. Of nocuous insects the locust is the most destructive, but fortunately its visits are not frequent; the variety recorded has usually been the red *Phymatea punctata*. Insects.

The climate varies in the three natural divisions. The Mālwā section, which includes the chief town and the central districts of the State, shares in the temperate climate of the Mālwā plateau, while the hilly tracts and the country in the Narbadā valley undergo greater extremes of heat. CLIMATE.

The annexed table shows the range of minimum and maximum temperatures in each of the *zilas*.

Zila.	Elevation above sea-level.	Cold weather average minimum.	Hot weather average maximum.
Indore	1,823	55	105
Mehidpur	1,700	72	102
Nemāwar	1,050	65	110
Nimār	1,050	69	110
Rāmpura-Bhānpura	1,630	72	108

The year is divided by the peasants of Mālwā into three seasons, the *unhāla* or hot season including the months of *Phāgun* (February-March), *Chait* (March-April), *Baisākh* (April-May), and *Jeth* (May-June); the *barsāt* or *chaturmāsa Asādh* (June-July), *Sāwan* (July-August), *Bhādon* (August-September), *Kunwār*, also called *Aswīn* and *Asauj* (September-October), and the *siāla* or cold weather of *Kartik* (October-November), *Aghan* or *Magsīr* (November-December), *Pūs* (December-January) and *Māgh* or *Māha* (January-February).

Rainfall. (Table II.)

The rainfall varies in different parts.

Average rainfall.

Mālwā districts	30 inches.
Hilly tract of Rāmpura-Bhānpura	24 ,,
Hilly tract of Nimār	20 ,,

Cyclone, etc.

There are no records of any severe catastrophe due to floods, earthquakes or other natural phenomena although here and there floods have caused injury locally.

SECTION II.—HISTORY.

(Genealogical Tree.)

Early History.

The Holkars belong to the Dhangar or shepherd caste. Their ancestors appear to have migrated southward to the Deccan from the region round Muttra, and to have settled first in Mewār near Chitor and later on, moving southwards, in the Aurangābād district, finally taking up their abode at the village of Hol or Hal on the Nira river in the Phaltan *pargana*, then in Nimbālkar's territory, 40 miles from Poona, whence they take their family name, more correctly Halkar. Here Khandojī, Holkar, 11th in descent from Maliba who was the Chaugula[1] or deputy headman of the village, lived as a simple peasant, his only son being Malhār Rao Holkar, the founder of the house of Indore. Malhār Rao was born in October 1694. On the death of his father he and his mother went to live in the village of Talauda in Khāndesh with Bhojrāj[2] Bārgal, his mother's brother, a man of some property, who maintained a body of horse for his overlord, Sardār Kadam Bānde.[3] Malhār Rao was enrolled in this body of horse, and at the same time married his uncle's daughter, Gautama Bai. Gautama Bai's brother Nārāyan rose to some eminence in the service of the Rānā of Udaipur and was granted the village of Budha near Mandasor in *jāgīr*. Half of this he gave to his sister, who founded the town of Malhārgarh (24° 17′N.—75° 2′ E.), named after her husband, her brother starting the

1 Rājwade—*Shakāvali*, Part II, page 48.

2 Malcolm calls him Nārāinji but the State records Bhojrāj. It is also impossible for father and son to have the same name.

3 The Bāndes were *pātils* of Wargaon under the Bijāpur Kings. When Shivaji rose to power, five brothers, of whom the elder was called Amrit Rao, joined him. They were sent to levy *chauth* in Khāndesh acting under Dābhāde Senāpati. They were granted, for their services, half the *mokāsa* of these lands, worth Rs. 60,000. Amrit Rao was killed in an attack on Umrāna village. Other brothers were sent to Gujarāt. Rājā Shahu married his daughter Gajra Bai to Malhār Rao Bānde. Their name Bānde was derived from the banner they carried, now borne by Holkar. —*Selections from papers in the Bombay Secretariat*, Marāthā Series I. 680.

neighbouring town of Nārāyangarh (24° 16′ N.—75° 6′ E.). The family died out in 1821 or 1822. Malhār Rao's soldierly qualities rapidly brought him to the front and he attracted the notice of the Peshwā, who, in 1724, took him into his service and gave him the command of 500 horse. Sardār Kadam Bānde, delighted at the young man's prowess, permitted him to assume and fly at the head of his body of horse the banner of the Bānde family, a triangular red and white striped flag, to this day the ensign of the Holkar house.

The power of the Marāthās was at this time increasing rapidly. Bālājī Vishwanāth had died in April 1720[1] and his able son and successor, the ambitious Bājī Rao, at once devoted all his energy to extending the influence of the Marāthā confederacy over a much wider plain. His first objective was Mālwā. In 1724 Muhammad Shāh, suspicious of the Nizām-ul-Mulk, made over the Sūbahdārship of Mālwā and Gujarāt to the Nāgar Brāhman Girdhar Bahādur, a bold soldier and able administrator, who contrived to keep the Marāthās from obtaining a permanent footing in Mālwā. In 1725 Bājī Rao, taking advantage of the Nizām's quarrel with his nephew Hamīd Khān, granted deeds to Holkar, Sindhia and the Ponwār of Dhār authorising them to levy dues on Mālwā, the *chauth* and *sardeshmukhi* being credited to Poona, while half the *mokāsa* was to be retained by them for the payment of their troops.

This opening was eagerly seized by Malhār Rao, who at once commenced to overrun the country along the Narbadā. In 1729 the valiant Girdhar Bahādur was killed, but was succeeded by Dāya Bahādur, who continued the successful resistance of his predecessor.[2] In 1731 the Nizām, in order to carry out his own plans, suggested to Bājī Rao that Mālwā should be systematically entered, and a force was sent under the Peshwā's brother Chimnājī Appa (1732),[3] which Holkar accompanied. Dāya Bahādur was killed in a fight at Tirla near Dhār, and Mālwā lay at the mercy of the Marāthās. Holkar at once swept over Mālwā with his men and when Bājī Rao returned to the Deccan in 1735 he carried his depredations across the Chambal and beyond Agra.[4] In 1736 he accompanied Bājī Rao to Delhi and together with Sindhia defeated a large body of Mughal troops close to the city. In 1739 the Nizām, who had returned to Delhi, was defeated by Bājī Rao at Bhopāl, Malhār Rao taking a conspicuous part in this fight.

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1 See Rājwāde—*Peshwyānchi Shakāvali*; *khand* 2, page 37, note 13. Not October as Grant Duff has it.

2 E. M. H. viii, 261.

3 Rājwāde—*Shakāvali* Part II, 56, gives 1728, which must be an error.

4 G. D. i, 439.

Malhār Rao (1728—66).

In 1728 Malhār Rao had received a grant of 12 districts in Mālwā, which had been increased to 82 in 1731. He appears at the same time to have been put in general charge of Mālwā, the Peshwā wishing to check the growing power of Udājī Ponwār of Dhār. He had early acquired some land south of the Narbadā, including the town of Maheshwar, which practically remained the capital of the Holkar dominions until 1818, as Indore, acquired in 1733, did not become the real administrative capital until after the Treaty of Mandasor.

Malhār Rao was continually employed in expeditions, against the Nizām (1738), the Portuguese at Bassein (1739), and the Rohillas (1748),[1] his influence and possessions increasing rapidly.

In 1743 the great chief of Jaipur, Sawai Jai Singh, who had been the main instrument in consolidating Bājī Rao's hold on Mālwā, died. His eldest son was Isri Singh, but the succession was claimed by Mādho Singh, a younger son, on the strength of his being the child of an Udaipur princess. Mādho Singh and his grandfather called in Holkar to assist in supporting their claims. Isri Singh ultimately committed suicide. Holkar in return for his services to Mādho Singh received 64 lakhs and the district of Rāmpura-Bhānpura and Tonk.[2]

A curious proof of the position to which his military talents had raised him is given by the agreement regarding the Deputy-Governorship of Mālwā conferred on the Peshwā in 1743. This agreement Malhār Rao, together with Rānojī Sindhia, Jaswant Rao Ponwār of Dhār and Pilājī Jādhau signed as sureties for the due observation of the terms, undertaking to quit Bājī Rao's service, should he fail to carry them out.

At the time of Rānojī Sindhia's death (1745)[3] Malhār Rao was in possession of territories in Mālwā worth 74½ lakhs. Sindhia and the Ponwār of Dhār being the other most important holders.[4] In the year 1751-2 Holkar espoused the cause of Ghāzi-ud-dīn, son of Nizām-ul-Mulk, who was endeavouring to obtain the Viceroyalty of the Deccan. He accompanied him to the south, when his untimely death by poison terminated the intended occupation of Hyderābād.[5]

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1 E. M. H. xiii, 118. Rājwāde—*Shakāvali* Pt. II—82 mentions Holkar's being in charge of the mine which destroyed the fort wall at Bassein.

2 *Rājasthān* i, 395.
" ii, 355.

3 Rānojī's death is usually put in 1750, but this is wrong as it is mentioned in the Peshwā's *Shakāvali* of 1745 thus: "*Rānojī Shinde Shujāhālpurāwāle Rānīganj nānwāchen kheden ahe, tya thikānī mayat hoūn dahan jhāle. Dukhota Chandra* 29 *Jamādi-ul-akhir rojin* (19th July, 1745) *baikoswa putras Shrigonden mukkāmi pāthawilye*" (Rājwāde—Vol. ii, 102).

4 G. D. i, 521.

5 G. D. i, 524; 537—9.

In 1754 Holkar joined Mīr Shāhab-ud-dīn, the son of Ghāzi-ud-dīn, and by a successful surprise utterly routed the imperial army, then encamped near Delhi. In the events which followed the deposition of Ahmad Shāh and the raising of Alamgīr II to the Imperial throne he appears to have continued to support Shāhab-ud-dīn.[1] Holkar came very near to destruction at the hands of the Abdālis in 1760. After a successful attack on a convoy proceeding to the Abdālis' camp, he was caught off his guard by a detachment sent against him, and his force annihilated, he being himself "compelled to mount with only a saddle cloth and flee for his life."[2] In 1761 came the disastrous battle of Pānipat which broke the Marāthā power. In this battle Malhār Rao did not play a very distinguished part and certainly did not fight with his wonted energy. It is said, however, that this was due in great measure to the insolence of Sadāshiv Rao Bhāu, who, when Holkar advised the postponement of the engagement for a day or so, exclaimed "Who wants the counsel of a goat-herd." Malhār Rao was posted on the right of the line next to Jankojī Sindhia.[3] Seeing early the turn of events and indisposed to sacrifice his men for a commander who had so little consideration for his position and services, he withdrew his forces before the retreat became a route. Malhār Rao also took part in the battle of Rākshas Bhuvan, or Taindulza. In return for his services on this occasion he received territory worth 30 lakhs. Malhār Rao was now 67, and from being the son of a small peasant proprietor, had become the holder of vast territories, "Great domains in the Deccan; a large estate in Khandesh; townships and forest in the valley of the Narbadā, castles among the jungles of the Satpura hill and on the bleak slopes of the Vindhya mountains and above on the table-land, far spreading territories in Mālwā,"[4] with an income of six millions of rupees a year. After the flight from Pānipat he proceeded to establish and consolidate his possessions. Later on, he returned from the Deccan with Raghunāth Rao, who had planned an expedition for the recapture of many places that had passed out of the hands of the Marāthās.[5] Death, however, overtook him suddenly on 20th May 1766 at Alampur, where his cenotaph still stands.

Malhār Rao was primarily a soldier and in no way the equal of his contemporary Mahādjī Sindhia as a politician,

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1 G. D. i, 553.

2 E. M. H. viii, 272. As to place of occurrence see also G. D. I., 604, Note.

3 As. Res. iii, 91.

4 Malcolm: *Central India*, i. 120. G. D. i, 363. Khare—*Itihāsik-lekh-Sangrah*, part 8, pp. 279-302.

5 G. D. i, 655.

though the administration of his territories was firm and wise. His courage was unsurpassed and was of the uncalculating type which so well became a leader of Marāthā horse in those wild days. His generosity was proverbial and when pleased with a soldier's gallantry would often exclaim " Fill his shield with rupees."

Malhār Rao had only one son, Khande Rao, who accompanied Raghunāth Rao Dattājī Sindhia to Rājputāna and was killed in an assault on the fort of Kumbher near Dīg in 1754.[1]

Māle Rao (1766—67).

Khande Rao had married Ahalya Bai of a family of the name of Sindia, by whom he had a son, Māle Rao, and a daughter, Muktā Bai, who had been married to Jaswant Rao Phanse. Māle Rao succeeded, congratulatory messages being received from Raghunāth Rao, then commanding the Peshwā's armies in Mālwā. The young chief, however, who had always been of weak intellect, soon began to shew signs of insanity and within a year after his succession died a raving lunatic.

Ahalya Bai (1767—95).

During the life of her son Ahalya Bai had contrived to keep the administrative machinery in regular motion. Gangādhar Yashwant, the minister of the State, now wished her to adopt an heir from the Holkar family.[2] This she declined to do, and in spite of pressure from the Peshwā's uncle, Raghunāth Rao, managed, with the support of her army, Mahādjī Sindhia and ultimately the Peshwā himself to have her way, and assumed personal charge of the administration.

To bear titular honours, command her army in the field and discharge such duties as from her sex she was unable to perform, she chose Tukojī Rao Holkar, a favourite commander in her army, but in no way connected with the ruling family.[3]

Tukojī was recognised by the Peshwā, to whom he paid a *nazar* of Rs. 15,62,000 and received a *khilat* in return.[4]

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1 G. D. i, 548. The date in Grant Duff is wrong. The Peshwā's *Shakāvali* notes the grant of Rs. 10,000 for his funeral expenses on 24th March 1754 (Rājwāde—*Shakāvali* Pt. II, 129) and Malhār Rao granted a village to one Sūrya Nārāyan Shāstri on the same occasion, and this was confirmed by the Peshwā on 12th November 1754. (Original *sanad* still in possession of Sūrya Nārāyan's family.)

2 G. D. i, 655.

3 Tukojī Rao is, however, now-a-days always assigned a place in the family genealogical tree in order to give an appearance of continuity to the succession, and at Ahalya Bai's instance his seal was engraved " Tukoji, son of Malhār Rao Holkar." Malcolm remarks : " As this chief is the grandfather of the present representative of the house of the Holkar he is always termed—a relative of the great Malhār Rao ; but this is not a fact." *Central India*, i, 134.

4 G. D. i, 655.

Thus commenced a curious partnership which continued harmoniously for 30 years until dissolved by death, a remarkable achievement, to be in part accounted for by the widely different spheres in which the activity of Ahalya Bai and Holkar worked, but also in no small measure to the talents of the remarkable woman at the head of the State, whose memory is still cherished with veneration throughout India.

Tukojī invariably referred to Ahalya Bai in all matters of importance and although entrusted with the management of the Holkar dominions south of the Sātpurā range so long as he was in the Deccan, he used when visiting Hindusthān to make them over to Ahalya Bai, who always kept the control of the Mālwā districts in her own hands.

Towards the end of 1769 Tukojī Rao with 15,000 horse joined the army of Visājī Kishen and Rāmchandra Ganesh, which was proceeding against the Jāts and Rohillas. Tukojī invariably lent his support to the family of Najīb-ud-daula in opposition to Sindhia, who demanded vengeance for the death of his brother Jankojī, executed after the battle of Pānipat,[1] at the instance of Najīb-ud-daula. On this occasion he obtained terms for the Rohilla chief and later on endeavoured to interest the Peshwā in his son Zābta Khān. During these operations Mādho Rao Peshwā died (18th November, 1772) and his brother and successor Nārāyan Rao being murdered soon after (August 30th, 1773) their uncle Raghunāth Rao succeeded to the Peshwāship. Visājī's army, which had been hastily recalled to the Deccan by Nārāyan Rao, returned to Hindusthān, Holkar continuing in the Rohilla country.[2]

In the disturbances which followed regarding the Peshwāship, Holkar was at first inclined to support Raghunāth Rao and in 1774 together with Sindhia received him with marked civility at Indore.[3]

The ministers at Poona, however, contrived to detach him from Raghunāth Rao, for a time,[4] but he rejoined him in 1778, until finally induced by Sindhia with a bribe of nine lakhs[5] to join Nāna Farnavīs.[6]

In 1785 Tukojī was sent to support Ganesh Pant against Tipū Sultān.[7] At the conclusion of this war he at last left the Deccan, and proceeded to Maheshwar to pay his respects to Ahalya Bai. In 1788 he left Maheshwar and proceeded with Alī Bahādur to join Sindhia before Delhi.[8]

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1 G. D. i, 619, 674, 678, 680.
2 G. D. i, 703.
3 G. D. i, 718.
4 G. D. ii, 9.
5 G. D. ii, 69, 71, 72.
6 G. D. ii, 84.
7 G. D. ii, 197.
8 G. D. ii, 211, 215.

Tukojī had now become jealous of Sindhia's ever increasing power, a fact very clearly brought out in his letters to Ahalya Bai. His jealousy led him to obstruct rather than aid Sindhia, and to endeavour to create a breach between him and his ally Ismāil Beg. It was at this time that Holkar, whose conservative tendencies made him averse to innovation, recognised that Sindhia, for whom De Boigne had just raised the 2nd and 3rd brigades, owed his power mainly to these regular battalions. In 1791-2, therefore, Holkar had four battalions raised for him by Monsieur Dudrenec, a gallant but unlucky Frenchman.[1]

In the spring of 1792 Sindhia, alarmed at the intrigues against him at Poona, set out for the Deccan to invest the Peshwā with the insignia of the *Vakil-ul-mutlak* conferred by the emperor in 1790.[2]

The armies of Sindhia and Holkar had been for some time employed together in levying dues from the chiefs of Rājputāna. The tension was, however, too great and in the absence of the politic Mahādjī the allied forces in September 1793 fell out at Lakheri near Ajmer, Holkar suffering a crushing defeat. Sindhia's forces under Gopāl Rao Bhāu, Lakwa Dāda, and De Boigne numbered about 20,000 horse, 900 infantry and 80 guns, while Holkar had 30,000 horse and his four battalions under Dudrenec. Holkar was strongly posted in a defile in the hills near Lakheri. De Boigne describes the battle as the most obstinate and bloody one he was ever engaged in. The punishment of the battle fell on Dudrenec's battalions, which were unable to keep up with the cavalry, that retreated at the first onslaught. The battalions fought with the utmost determination and gallantry; every European officer except Dudrenec was killed or wounded, 38 guns being captured. The shattered remains of the army fled precipitately across the Chambal into Mālwā, where Holkar swooped down on Ujjain, which had been left unprotected, and sacked it.[3]

This defeat secured the first place to Sindhia and Tukojī never again attempted to contest it. The reports of this battle sent to Ahalya Bai attribute the defeat to the inferiority of Holkar's army, one report expressing surprise that a European should have suffered defeat, the writer being apparently unaware of the fact that Dudrenec was fighting against troops led by Europeans. On February 12th, 1794, Mahādjī Sindhia died and Tukojī became the leading chief in the Marāthā confederacy. The gallant conduct of his battalions at Lakher

1 G. D. ii, 250. See Appendix D.
2 G. D. ii 251.
3 Compton: *Military Adventurers of Hindustan*, 75.

in the face of defeat encouraged Holkar in 1794 to commission Dudrenec to raise four fresh battalions which were present at Kardla (March 12th, 1795), that most bloodless and uninteresting of engagements, in which Holkar had 10,000 men present, of whom 2,000 were regulars under Dudrenec.[1]

On the 13th August 1795 Ahalya Bai died and the rule of the State devolved on Tukojī Rao.

Tukojī Rao I (1795—97).

The administration of Ahalya Bai has been highly praised by Sir John Malcolm, and though his picture of the condition of the Holkar dominions under her rule is somewhat highly coloured, the State records of her day give ample proof of her unusual ability and her vigorous attempts to ameliorate the condition of her subjects. In spite of her efforts, however, raids on districts were common, being not infrequently made by members of her own family, and reports of flying cultivators and deserted villages are numerous. The records also show clearly that Malhār Rao I was in the habit of leaving matters at home in the charge of his daughter-in-law when he was at a distance, and there is no doubt that it was thus that she acquired her administrative experience. The documents of her time show how the most trivial as well as the most important matters were referred to her for orders, or advice. These range from information on the most important political events occurring at Poona, Hyderābād and Delhi, to the provision of fresh tyres for gun-carriage wheels, and the purchase of a new pair of bullocks for a State garden, as well as detailed reports on her manifold charities. When occasion required she did not hesitate to reprove Tukojī Rao in the strongest terms.

Sir John Malcolm thus sums up her character—"It is an extraordinary picture, a female without vanity, a bigot without intolerance, a mind imbued with the deepest superstition yet receiving no impression except what promoted the happiness of those under its influence; a being exercising in the most active and able manner despotic power not merely with sincere humility but under the severest moral restraint that a strict conscience could impose on human action; and all this combined with the greatest indulgence for the weakness and faults of others."

On the death of Mādho Rao Peshwā (1795) Holkar wished to exclude Bājī Rao as being a son of Raghunāth Rao, and his views prevailed for a time. He was, however, an old man and no longer active or capable of taking a leading part in the politics of the day, and does not again appear in the arena, dying two years later on 15th August 1797.[2]

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1 G. D. ii, 283-288.

2 Ghorpare's *Researches* No. 222.

Holkar left behind him "the character of a good soldier, a plain, unaffected man and one whose courage was superior to his craft, which is no slight praise for a Maratha leader." During the lifetime of Ahalya Bai, Tukojī referred all important matters to her, and there are only a few records shewing him to be at variance with his mistress. The records show that during her lifetime he never used a seal of his own, that employed by him running

"*Shri Malhār Rao charanī tatpar Khandojī sut Māle Rao Holkar.*"

Kāshī Rao (1797—98).

The death of Tukojī Rao was fatal to the interests of the Holkars. Tukojī left two legitimate sons, Kāshī Rao and Malhār Rao, and two illegitimate, Jaswant Rao and Vithojī.

Kāshī Rao was a man of weak intellect, but cannot, as Malcolm asserts, have been absolutely imbecile as the State records shew that he had been entrusted with the management of part of the State territories during his father's lifetime, though his management was not generally a success, owing to his lack of decision and the ease with which he was influenced by favourites. His brother Malhār Rao was cast in a very different mould, being a man of great activity and energy, and of a rather turbulent disposition, very similar to that of Jaswant Rao, but without his half-brother's craftiness. He had in 1791-2 given great trouble by raiding and devastating lands belonging both to the Holkars and other chiefs and had finally to be brought to order by a force under Rām Rao Appājī and Dudrenec,[1] his father Tukojī being furious with him and in one letter upbraiding Ahalya Bai for his bad bringing up. Malcolm states that Ahalya Bai and Tukojī desired Kāshī Rao and Malhār Rao to occupy positions similar to those occupied by themselves, Kāshī Rao to control affairs at Maheshwar while Malhār Rao to command the troops. The correspondence in the State records, however, in no way bears this out but shews conclusively that, at any rate after Ahalya Bai's death, Tukojī was bent on securing the succession of Kāshī Rao. There are numerous letters written by Tukojī, during the decline of his health, to Kāshī Rao urging him to come to him so that his succession to the Holkar *gaddi* may be assured, asserting that he has obtained Sindhia's support for him and at the same time upbraiding him for his supineness and delay in coming. In 1796, however, Kāshī Rao appeared before his father and was formally invested with a *khīlat* as his heir. Kāshī Rao writes to Rām Rao Appājī on Tuesday, 8th November 1796, "My father has

[1] State records.

been very ill, and I came here by forced marches to visit him. He presented me with a dress of honour recognizing me as his successor. This has enraged Malhār Rao so much that he has left our camp, and is halting close to the Peshwā. I do not know what his intentions are. Please take steps to watch his actions." [1]

From the moment of their father's death the two brothers commenced contending for the *guddi.* Malhār Rao threw himself on the protection of the Peshwā, while Kāshī Rao appealed for help to Sindhia's minister, Sarje Rao Ghātke. Sarje Rao, who at once saw the opening this gave for obtaining control over the Holkar dominions, and frustrating the plans of Nāna Farnavīs, persuaded Sindhia to grant his support. On the pretext of preventing civil war a reconciliation was effected between the brothers and sworn to by the most solemn oaths. This, however, did not prevent Sindhia from surrounding Malhār Rao's camp, and almost annihilating his army. Malhār Rao was killed in the attack and his infant son Khande Rao fell into Sindhia's hands, who at once put him in safe custody. Jaswant Rao and his brother Vithojī, however, escaped, the former to Nāgpur and the latter to Kolhāpur.[2]

Jaswant Rao (1798—1811).

From this moment Jaswant Rao becomes the real chief of the house of Holkar. Jaswant Rao was now reduced to the greatest straits, as the Nāgpur chief, with a view to conciliating Sindhia, imprisoned him. After six months' imprisonment he contrived to escape into Khāndesh, where he found asylum with a Bhīl leader. Later on, he proceeded to Barwānī and finally to Dhār, where he was received with great kindness by Anand Rao Ponwār. While here he was instrumental in saving the State from a raid by a body of Pindārīs under Rang Rao Orekar. He was, however, obliged to leave Dhār as Sindhia threatened that chief with his displeasure if he continued to harbour him. Holkar, therefore, left Dhār provided through the kindness of his host with a small sum of money, and attended by about 14 horsemen and 120 ragged footmen. Wretched as were the means at his disposal, he nevertheless with characteristic energy attacked and sacked Depālpur, from which place Dudrenec had just withdrawn with his regular battalions to Indore. This enterprise at once gave him a name and his following rapidly increased. Jaswant Rao, well aware of the weakness of his position, did not attempt to assert any claims to the Holkar estates but gave out that he was the champion of Khande

1 Original letter in State records.
2 G. D. ii, 315-316.

Rao Holkar, the infant son of Malhār Rao, and called on all the old adherents of the house of Holkar to join his standard.[1]

He was soon after joined by Wazīr Husain of Sārangpur and Amīr Khān,[2] whose descendants still hold Tonk State in Rājputāna. Commencing a general predatory campaign he began to ravage on all sides. The defeat of some of Dudrenec's battalions at Kasrāwad[3] increased his reputation and resulted in the Chevalier Dudrenec's forsaking the service of the puppet chief Kāshī Rao for that of Jaswant Rao. Jaswant Rao's star was now in the ascendant and he realised that with this formidable accession to his forces his dreams of re-establishing the fame of the house of Holkar might at last come true. With Dudrenec's assistance he was able to obtain the services of some more Europeans and raised two additional brigades under Captains Dodd and Plumet.[4] He next proceeded to Maheshwar, where he obtained considerable treasure, and was able to pay his troops. While here Jaswant Rao "was sitting on the bank of the Narbadā amusing himself with firing at a *mashāl* alight on the river when the matchlock burst and inflicted a severe wound in his eye."[5] He then proceeded to overrun Mālwā, levying dues from the chiefs of Dewās, and every place of importance, half ruining Sindhia's districts. Sindhia's army in Northern India was at this time (1799) engaged in reducing the fort of Agra, which was in the hands of Lakwa Dāda's adherents, while Sindhia himself was occupied with affairs at Poona, and it was not until 1801 that he was able to leave the Deccan and advance northwards to the rescue of his districts.[6] In April of this year Vithojī Holkar when engaged on a marauding expedition was captured by some of the Peshwā's troops. The Peshwā, though urged to treat him with leniency, insisted on his death. He was executed by being tied to the foot of an elephant while Bājī Rao "sat a composed spectator .... as the animal dragged him........ to a lingering death..... in the public street."[7] For this act Jaswant Rao never forgave the Peshwā.

Holkar on the approach of Sindhia saw that his only chance lay in at once striking a decisive blow. Sindhia, who had reached Burhānpur, had already detached Major George

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[1] In support of this his seal as seen on the State records was engraved "*Shri Mhālsa Kānt Charanī tatpār Malhārjī Sut Khande Rao Holkar*," *i.e.*, "At the feet of (servant of) the husband of the noble Mhālsa, Khande Rao, the son of Malhār Rao."

[2] Prinsep: *Life of Amīr Khān*, 95.

[3] *Ibid*, 100.

[4] Appendix D.

[5] Prinsep: *Amīr Khān*, 110.

[6] G. D. ii, 344.

[7] G. D. ii, 360.

Hessing with three battalions of his own corps and one from that of Fidele Filose, to protect his capital. It was now June and the rains had broken, but Hessing with astonishing rapidity contrived to reach Ujjain by the end of the month. Sindhia appears to have formed an exaggerated idea of Holkar's strength, as he sent Lieutenant MacIntyre with two battalions and six companies to support Hessing, and three days later followed them up with two of Sutherland's battalions under Captain Gautier, and a park of artillery, escorted by two more battalions under Major Brownrigg. These isolated bodies some 20 to 30 miles apart offered Jaswant Rao an opportunity he was not the man to let slip. Passing by Hessing, who was kept occupied by Amīr Khān's horse, he fell on MacIntyre's party at Neorī and forced him to surrender. He then pushed on against the guns under Brownrigg. Brownrigg had joined Gautier at Satwās and hearing of the disaster to MacIntyre had taken up a strong position. Holkar, who is said in a contemporary account to have had 14 regular battalions and 55,000 horse and about 60 guns with him, suffered a signal defeat, losing a large number of men, and retired hastily on to Indore, whence he sent for Amīr Khān to join him. Amīr Khān, however, was bent on retrieving his position and Holkar encouraged by his example joined him before Ujjain with two regular brigades. On July 2nd, 1801, Holkar and Amīr Khān dividing their forces into two bodies moved on Hessing who was drawn up with the city at his rear. George Hessing, a son of John Hessing by a native woman, proved unequal to the contest and fled to Bhairongarh at an early stage of the fight, leaving it to his subordinates to face the onslaught of Holkar's battalions led by a Frenchman called Fleury.[1] After a stubborn resistance Sindhia's battalions were overpowered. Of 12 European officers with the force eight were killed and three wounded and taken prisoners, Hessing alone escaping.[2]

This victory enormously increased Holkar's prestige, while Sindhia, galled by his defeat, sent urgent orders to Perron to join him at once. Perron, however, who was engaged in a private quarrel with George Thomas, and was also intriguing with Lakwa Dāda, though he promised immediate compliance, never attempted to join his master. At length on September 24th, all hope of Perron's co-operation being at an end, Sindhia, who had been joined by Sarje Rao Ghātke with 10,000 Marāthā horse and 5 of Sutherland's battalions from the Deccan, determined to advance. Sindhia's force

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[1] Appendix D.

[2] Compton, 254-256. Prinsep: *Life of Amīr Khān*. Book IV, Chap. I. G. D. ii, 538.

consisted of 12 regular battalions and over 20,000 horse. Holkar at once returned to the defence of his capital, with a force of 10 battalions of regular infantry, 5,000 Rohillas, 12,000 Marāthā horse and 15,000 Pathān horse under Amīr Khān, and 98 guns. Holkar was, however, without European officers, though why this was so is not clear. Dudrenec, who was in Rāmpura, there is no doubt, was at this time meditating joining Sindhia, and was only awaiting the turn of events, but it is not so easy to account for the absence of the others. Major Ambrose, who was in Holkar's service, states that Plumet also deserted at his juncture, a fact which so irritated Jaswant Rao that he never again admitted a Frenchman into his service, entitling them all *daghābāz* or traitors.

Holkar reached Indore just before Sarje Rao and took up a position to the south of the city, Ghātke, who arrived on October 13th, encamping at the village of Bijalpur (22° 40′ N. —75° 53′ E.). That night Holkar changed ground to the north, putting Indore between himself and the enemy and taking a post behind a deep ravine, which he covered with his guns. Early on the morning of the 14th, Sutherland began his attack, moving rapidly up with his 12 battalions, but was obliged to make a considerable detour on account of the ravine and did not come in touch with the enemy till 3 in the afternoon. In the meantime Holkar had directed Amīr Khān and Bhawānī Bakshī to make their way round to the rear of the enemy. A premature encounter between two parties of horse frustrated Holkar's plans. It appears, however, that he might still have won the day as Sindhia's infantry had been thrown into momentary confusion by the retreating horse. He hesitated, however, the infantry rallied, and the chance was lost. Sending his Marāthā horse to keep Amīr Khān employed Sutherland threw his battalions into the ravine and in spite of a murderous fire from the whole of Holkar's artillery carried the position. As he was clearing the ravine Amīr Khān galloped down to Holkar's assistance, taking Sutherland in rear. Sutherland at once faced about the hindermost companies of his force, and opened a heavy fire of grape and round shot on the Pathāns, who were struggling over the rough ground in the ravine. Amīr Khān's favourite horse "Barchhi Bahādur" was shot under him and his men, thinking he was killed, fled. By 6 o'clock in the evening the defeat had become a rout and Holkar fled to Jām Ghāt in the fastnesses of the Vindhyas, leaving all his guns and baggage in the hands of the enemy.[1]

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[1] Compton, 266. Prinsep: *Life of Amīr Khān*, 140-144, G. D. ii, 361.

Sarje Rao then entered the city and after plundering it systematically, practised every form of atrocity on the inhabitants, so that the wells were filled with the bodies of women who had committed suicide to escape dishonour. Jaswant Rao, who was now reduced to the last extremities to procure money to pay his troops, sent his baggage to Maheshwar and suddenly fell upon the town of Ratlām, from which he extracted a large sum of money, and passing on into Rājputāna sacked the shrine of Nāthdwāra (1803).[1]

Sindhia, partly overrating his success, and partly out of consideration for Jaswant Rao as the real head of the house of Holkar, instead of following up his advantage, offered to make terms, and sent Kāshī Rao, whom it no longer served his purpose to support, to Jaswant Rao's camp. But Jaswant Rao demanded inordinate terms, and negotiations fell through, Holkar continuing his predatory career.

Although Dudrenec had deserted to Sindhia his battalions remained faithful to Holkar, and now joined their employer at Jāwad. Failing in his attempt to force Sindhia into another encounter, Holkar, as soon as he was joined by the rest of his infantry from Maheshwar, started for the Deccan, plundering as he went. Finally, on 25th October 1802 he defeated the combined forces[2] of Bājī Rao and Sindhia under Sadāshiv Rao Bhāu and Dawes before Poona and seized the city. In this fight the fortunes of the day were turned in Holkar's favour entirely by his own intrepid action at a critical moment. His troops were falling back; "the confusion," as a native historian says, "was like that of the day of judgment; no one knew where he was or what he was about." At this crisis Jaswant Rao, who had been watching the course of the fight from a distance, sprang on his horse, spurred to the head of his troops, and led a charge right into Sindhia's guns, overwhelming Dawes' battalions by sheer weight of numbers. Jaswant Rao after his victory waited till the arrival of Amrit Rao (November 12th), whom he persuaded to take up the Peshwāship which Bājī Rao was alleged to have abdicated by flying to the protection of the British. The treaty of Bassein, and General Wellesley's advance on Poona, however, destroyed Holkar's hopes of success, and, after giving the city up to plunder, he retreated into Mālwā.[3]

In May 1803 the Peshwā was reinstated. Sindhia, who was at Burhānpur, was endeavouring to form a confederacy against the British and had already secured the Nāgpur chief. In spite of recent events he now made overtures to Jaswant

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1 *Rājasthān* i, 424.
2 Compton, 279. G. D. ii, 366.
3 G. D. ii, 380-388.

Rao, to whom he made over his nephew, Khande Rao, and daughter, Bhīma Bai, ceded all the ancient possessions of the Holkars in Mālwā and promised to recognise his rights in Hindusthān.[1] Holkar agreed to join the allies, and at first shewed signs of carrying out his intentions, but suddenly retired across the Narbadā to Indore, excusing himself on the grounds of lack of funds.

This conduct was characteristic of Marāthā tactics, and there is no doubt that he was merely awaiting the course of events, and even made no attempt to disguise his pleasure at the early reverses met with by Sindhia. During the hostilities Holkar had occupied himself in levying dues in Mālwā, from friend and foe indiscriminately, but on hearing of Sindhia's disasters he had moved to Jaipur, from which place he sent his agent to Sindhia. The swift and complete destruction of that chief's resources appalled him, and he would then have intervened had not the course of events proved too rapid, while Sindhia, to whom he sent his agent after the treaties of Sarji Anjangaum and Burhānpur, exasperated with his behaviour reported the fact to the British. Sarje Rao persuaded him later on to re-open negotiations but no result was arrived at. Jaswant Rao continued his professions of friendship to the British, and Lord Lake in January 1804 entered into negotiations with him. After some delay Holkar sent his *vakīls*, who demanded the most extravagant terms, including the right to collect *chauth* as his ancestors had formerly done, and the cession of the twelve finest districts in the *doāb* and Bundelkhand. The tone in which the demands were made sufficiently indicated the hostile intentions of their author, which were confirmed by the interception of letters from him to British feudatories calling on them to unite against the British. In April Holkar moved to Ajmer and then on to Jaipur, where he commenced plundering. On 16th April orders were sent to Generals Lake and Wellesley to attack Holkar. It was at this time that Holkar's British officers Vickers, Todd and Ryan were executed at Nāhar Magra (The Tiger's Hill) near Udaipur for refusing to fight against their countrymen and wishing to take advantage of Lord Wellesley's proclamation. Their heads were struck off and exposed on pikes and their bodies denied burial, a false charge of corresponding with the enemy being made the excuse for their death.[2]

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1 G. D. ii, 388.

2 This hill stands 7 miles from the eastern pass leading to Udaipur. This spot has on more than one occasion been the scene of important events. Here Bāppa, the founder of the Udaipur house, received his famous "darkedged sword," and Rānā Sanga, the opponent of Bābar, lost his eye. *Rājasthān* i, 211, 271, 415. Thorn. *Memoirs of the War* (1803-5), 326.

The downfall of Holkar was rapid. In July and August he gained a signal but only temporary success over Monson's[1] detachment, while his defeat at Delhi (Oct. 8-14), Dīg (Nov. 13) and Farrukhābād (Nov. 17) and the capture of Chāndor and Gālna broke his power and he retreated into Mewār. After the rains he again entered Northern India in September, with 12,000 horse and 3,000 infantry, giving out that he would be joined by the Sikhs and Afghāns. He was closely followed by Lord Lake, who cut off his retreat. If he really expected aid from the Sīkhs he was disappointed, as they remained neutral and contented themselves with mediating on Jaswant Rao's behalf. Holkar's position at this juncture was most critical. Indore and other important places were occupied by Sindhia's troops acting as British allies and but for the clement policy of the British Government the State would have ceased to exist. Driven to extremities he sent agents to Lord Lake, who was encamped on the banks of the Biās, and a treaty was concluded through Colonel Malcolm, on 24th December 1805, at Rājpur Ghāt.[2]

By this treaty Holkar renounced his claims to Tonk, Būndī and all places north of the Būndī hills, and on Bundelkhand; engaged never to entertain Europeans in his service, or employ Sarje Rao Ghātke; while the British on their side restored him his possessions south of the Chambal and in the Deccan with certain exceptions. To this treaty Sir George Barlow added a declatory article restoring Tonk while the dissolution of existing treaties with the states of Rājputāna left Jaipur at his mercy.

On his return from Hindusthān Jaswant Rao proceeded to reduce his army, discharging 20,000 Deccanī horse and some others. The former gave no trouble, but the latter, who were mostly Pathāns, mutinied. Holkar to pacify them made over his nephew Khande Rao as a pledge for the payment of arrears. The Pathāns at once proceeded to put him forward as the real head of the house of Holkar, but were speedily pacified by a grant of money levied by Holkar from the Jaipur chief. Khande Rao was sent back and promptly poisoned by his uncle.[3]

Jaswant Rao now began to shew signs of insanity. In 1808 the Jodhpur chief Mān Singh, in whose territory Holkar's family had found refuge during the war, requested Jaswant Rao's aid against the Jaipur chief with whom he was

1 Thorn. *Memoir*, 357, G. D. ii, 428-440. *Rājasthān* ii, 524.

2 Appendix A.—No. 1. For war see *Wellington's Indian Despatches* by Gurwood, Vol. iii, especially pp. 230, 283, 293, 295, 396, 397, 405, 407, 413, and the *Despatches of the Marquis of Wellesley* by Montgomery Martin, Vol. iv.

3 G. D. ii, 464.

contending for the hand of the Udaipur princess. Holkar had promised Jaipur not to interfere, but he sent Amīr Khān, who joined either side as his interests dictated, while he indiscriminately plundered the land of both chiefs.[1] It was in this year that Jaswant Rao completed his tale of atrocities by murdering Kāshī Rao, who was confined in Gālna fort, whence Jaswant Rao's family priest and evil genius Chimna Bhāu removed him to the jungles and then made away with him.

Jaswant Rao's insanity rapidly increased, becoming of a more and more violent description, until he finally expired on October 28th, 1811, at Bhānpura, where his cenotaph now stands.[2]

Thus ended the life of this turbulent chieftain. Jaswant Rao is described as a man of middle stature but of a wiry and active build. He excelled in the use of arms and in horsemanship, while his courage in the field was equal to his skill in arms, and he gloried in all feats of personal prowess. He knew his own language well, writing it with great correctness. His followers regarded him with mixed feelings of awe and admiration.

He is thus described at the end of his career: "At the period of these transactions (the treaty of 1805) Jaswant Rao Holkar was a good-looking, lively man, and though he had but one eye his countenance might be termed on the whole handsome. There was also a pleasantness in his manners and conversations that but ill-comported with the abominable cruelties of which he was guilty to the prisoners whom the chances of war threw into his hands—yet this was only part of his capricious disposition which continually transported him to extremes; for sometimes he would assume the most stately deportment, and array himself in gorgeous apparel covered with pearls and diamonds, all which he would suddenly cast aside and, with only a clout round his middle, would gallop on a bare-ridged pony throughout his camp. In the same spirit he was generous to his followers, though savagely inhuman to his enemies; but neither his liberality nor his cruelty had any bounds, all was the effect of immediate impulse and passion, which gave a strange colour to his actions. It is said, however, that amidst this extravagance bordering on madness, which was heightened by the immoderate drinking of brandy, he had a mind more quick of conception and fertile in resources than any other of the Marāthā chiefs."[3]

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1 *Rajas.* I, 430; ii, 135.

2 Malcolm gives the correct native date but transcribes it wrongly. *Rājasthān* ii, 684.

3 Thorn. *Memoirs of the War in India*, 497.

The regency of Tulsī Bai (1808—17).

When Jaswant Rao became incapable of managing his affairs the administration of the State devolved on his minister Bāla Rām Seth,[1] who was, however, entirely under the influence of Tulsī Bai, a concubine of the late chief. Tulsī Bai was supposed to be the daughter of Ajība, a priest of the Mān Bhāo sect.[2] The story of David and Uriah was repeated, but the injured husband in this case was compensated by a pecuniary reward and the gift of a horse and some clothes. Tulsī Bai was a woman of great beauty, superior education, considerable talent and fascinating manners. Her disposition, however, was cruel, violent, and vindictive, and her conduct dissolute. Such was the woman who for nearly ten years controlled the destinies of the house of Holkar. Before the death of Jaswant Rao Tulsī Bai adopted as his heir Malhār Rao, his illegitimate son by a potter woman, Keshri Bai.

Malhār Rao II (1811—33).

This adoption was recognised, Zālim Singh travelling from Kotah to Bhānpura to pay the homage due from a feudatory to his suzerain. With such a woman at the head of the State the administration soon fell into confusion, intrigues were the order of the day, while the army mutinied and was only brought to order by the vigorous intervention of Amīr Khān, who on his departure for Rājputāna soon after left as his agent Ghafūr Khān (afterwards Nawāb of Jaora) to watch affairs in the Holkar court.

Another disturbance, however, arose when Dharma Kunwar, an Ahīr by caste, and an ambitious and unscrupulous man who had been given command of the army, seized the persons of Jaswant Rao, Malhār Rao and Tulsī Bai with the intention of making away with them and usurping the supreme power himself. Amīr Khān, however, opportunely arrived and rescued the captives, Dharma being executed.

There was at this time no real administration, the Holkar State having degenerated into a mere wandering and predatory court presided over by a woman whose profligate ways disgusted even her not too particular associates. The absence of any regular administration necessitated a resort to the most ruinous methods to obtain money to support the court and army. Revenue was collected at the sword's point indiscriminately from Sindhia's, the Ponwār's or even Holkar's own territories. The rights of neither chief nor subject were

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1 He had been Holkar's agent in concluding the treaty of Rājpurghāt in 1805.

2 A small and somewhat peculiar sect founded about 1193 by Krishambunāth Joshī, a scoundrel of the worst type. The adherents of this sect wear black clothes. The name is derived from Maha and Anubhava, *i.e.*, men of "great knowledge." Their head-quarters are at Amrāoti in the Central Provinces. There is a Mānbhao temple at Indore, I. A. xi, 22.

respected, and successful leaders of expeditions were on their return plundered by their more powerful but less successful associates. The whole country was in a state of anarchy, which was increased by the numerous petty Rājput and Bhil chiefs who issued from their forts and fastnesses to plunder the surrounding districts, while the cultivators themselves, driven to desperation, indemnified themselves for their losses by pillaging their neighbours. On all sides violence, rapine and bloodshed reigned supreme. In the Holkar court itself intrigue was rife, fomented by Sindhia and Amīr Khān, who wished to turn the misfortunes of the Holkar State to their own benefit.

In October 1813 Lord Moira (Hastings) arrived in India. By this time the fallacy of the policy followed in 1805-6 had become only too evident in the distracted condition of Central India and the new Governor-General at once took steps to combat it.[1]

In September 1817 the Peshwā at length determined on hostilities against the British, and under the cloak of recruiting a force to assist in suppressing the Pindārīs augmented his own army. At the same time he sent emissaries to all the chiefs calling on them to combine against the British.[2] On October 16th Lord Moira took the field in person and the campaign commenced. The Holkar court[3] had been offered a further inducement to join the Peshwā by the gift of one lakh and sixty thousand rupees as pay for the troops with the promise of more as soon as the army crossed the Narbadā. The army after receiving the money was in high spirits and decided to march to the Deccan, when the news of Sir John Malcolm's arrival at Agar, only 40 miles distant, on December 4th, 1817, and of Sir Thomas Hislop at Ujjain caused the utmost consternation. Tāntia Jogh, who had been suspected of wishing to make terms with the English, had been made a prisoner on November 24th, but was nevertheless consulted at this crisis and counselled the opening of negotiations with the British, but he was overruled by the Pathān *sardārs*, headed by Ghafūr Khān and Rām Dīn. Strenuous efforts were at once made to collect all the forces at Holkar's disposal, and the army then moved from Rāmpura to Mehidpur *viâ* Indore, intending to cross the Narbadā at Maheshwar and join the Peshwā's army. In the meantime Sir John, who had fallen back and effected a junction with Sir Thomas Hislop, now advanced to Tarāna, no answer having been sent to a

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1 Prinsep Hist. i, 228 to 260 ; 326 to 340 ; 395 to 416 (for sketch of the condition of Central India at this time see ii, 10 ; for plan of campaign see also at end of this volume).

2 G. D. ii, 541.

3 Prinsep Hist. ii, 120-139 for these events.

friendly letter he had addressed to Malhār Rao. From Tarāna he again wrote advising the chief to treat with Sir Thomas Hislop. *Vakīls* were then sent and the most liberal terms offered, but without result. Tulsī Bai herself was desirous of retiring with the young chief to the British camp, but this did not suit the views of her military commanders, who were bent on hostilities. On the morning of December 20th the commanders removed Malhār Rao from the care of Tulsī Bai, whom they confined to her quarters. Late that night she was taken from her tent to the banks of the Siprā and there beheaded, and her body cast into the stream. "It was near dawn of day when this occurred and many who were asleep in the quarter of the camp where she was were awakened by her cries, but, to use the emphatic words of a person who witnessed the scene, not a foot stirred and not a voice was raised to save a woman who had never shewn mercy to others."[1]

Such was the tragic fate of the beautiful but profligate woman who had so long ruled the house of Holkar.

On the day of this murder the British troops advanced to within seven miles of Holkar's camp, when a warning letter was sent in the name of the young chief to the British general, concluding with the vaunting words "If you will advance recollect it is the army of Holkar."

Sir Thomas Hislop and Sir John Malcolm leaving their baggage at the village of Dulet advanced on the enemy up the right bank of the Siprā towards Mehidpur, their road lying through an avenue of trees which marked the town and the main position of the enemy. A reconnaissance made by Colonel Blacker shewed that the Holkar forces were drawn up on the left bank forming the chord to an arc made by a bend in the stream. The troops were in two lines, the guns and infantry in front and the cavalry massed in compact blocks behind them. In the centre of their line, which was parallel to the bank and about 800 yards from it, was the deserted village of Dābrī, on their right a deep ravine, while their left was protected by a bend of the river.

After some preliminary movements by the cavalry and light troops who cleared small bodies of the enemy from the right bank the main body moved across the river at noon. They advanced with the greatest steadiness though enfiladed by a galling fire of grape and round shot, the light guns of the Horse Artillery, who were covering them, being soon put out of action by the heavier guns of the enemy. Hard fighting at length won the day. At the sound of the bugle the line which had formed up under cover of a sand bank rose as one man

1 *Central India i*, 255.

and moved on the batteries. Sir John, who was in command, in his excitement took off his helmet raising a cheer which was answered by the line. The infantry carried the position at the charge. The enemies' infantry did not await the shock, but the gunners cooly served their guns to the last moment, all being sabered or bayonetted at their posts. The rout was complete, Sir John following up the fugitives with the cavalry, who only desisted when darkness came on.

The British losses amounted to 174 killed and 604 wounded, including three European officers killed and 35 wounded and 27 native officers killed and wounded; most of the wounds were desperate, being made by round shot and grape. The enemy lost 3,000.[1] The day ended with a heavy fall of rain, due it was supposed to the cannonade, which converted the battlefield into a quagmire and made the rescue of the wounded a very difficult task. Many of the wounded died from the intense cold, while the dead and even the wounded were stripped and mutilated by the marauding camp followers of the Marāthā army.[2] Malhār Rao was present during the fight on an elephant, and when he saw his troops fly burst into tears. He escaped from the field, but his jewelled sword was taken by the Mysore Horse and ultimately presented to Malcolm. The fugitives were pursued through Sītāmau to near Mandasor, where they made overtures for peace, and Tāntia Jogh, who had been restored to power, was sent to ask for terms. The Treaty of Mandasor was signed on January 6th, 1818, and ratified on the 17th.[3] By the Treaty of Mandasor Amīr Khān was recognised as an independent chief, all claims on the Rājputāna chiefs were abandoned, and all land held by Holkar south of the Narbadā was given up, while the British Government undertook to keep up a field force sufficient to protect the Holkar territories from aggression and maintain its tranquillity (this force is still cantoned at Mhow), the State army was reduced to reasonable proportions, and a contingent force raised, at the expense of the State, to cooperate with the British when required; Ghafūr Khān was recognised as Nawāb of Jaora and independent of the Holkar Darbār; and a Resident was appointed at the Holkar court.

After the battle of Mehidpur Tāntia Jogh had escaped from his guards and joined Malhār Rao, whose mother, Keshri Bai, now the acknowledged head of the administration, had at once appointed him her minister and employed him, as mentioned above, to conclude the Treaty of Mandasor.

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1 Blacker's *Memoirs*, pp. 146, 453. *Asiatic Journal*, July 1818. Prinsep: *Hist.* ii, p. 127

2 Bevan: *Thirty Years in India*, p. 274.

3 Appendix A No. 2.

The immense benefit conferred by this treaty soon became apparent. The State income in 1817 was scarcely 5 lakhs, and even that sum was only extorted by violence and represented rather the gains of a predatory horde than the revenues of an established state. The administration was taken over by Tāntia Jogh, who by the time of his death in 1826 had raised the revenues to 27 lakhs, which, added to certain payments made by the British Government and tributary States, amounted to a total of 30 lakhs.

The capital of the State, which had hitherto been either at Maheshwar or Bhānpura, was now finally removed to Indore. One of Tāntia Jogh's first reforms was the reduction of the army. A certain number of men were selected to form the contingent force required by the treaty and sent to Mehidpur and a small number retained for escort and police work.

In 1819 two insurrections arose, one headed by Kishna Kunwar, who posed as the deceased Malhār Rao, the brother of Jaswant Rao, and the other by Harī Rao Holkar, a cousin of the chief. The first revolt was easily suppressed by the Mehidpur Contingent, while the second, which might have become serious, was terminated by Harī Rao himself, who surrendered and was imprisoned at Maheshwar.

Two other disturbances arose in 1821 and 1822 at Rāmpura and Barkhera, but were suppressed with the assistance of British troops.

In April 1826 Tāntia Jogh died. In this same year the British Government entered into an agreement regarding poppy cultivation with the Indore State as well as with other States in Mālwā by which cultivation was to be limited while Government retained the exclusive right of purchasing all opium except a fixed quantity retained for local consumption. This scheme proved an entire failure and was in 1829 replaced by the present export duty levied on all opium leaving Central India.

In 1829 and again in 1830 Holkar's *pargana* of Nandwās was invaded by the Thākur of Begu, a feudatory of Udaipur, who was expelled by the contingent and State troops.

The death of Tāntia Jogh proved a serious loss as Malhār Rao was a weak ruler easily influenced by favourites, and the condition of the State rapidly deteriorated. The treasury was soon depleted and the army clamouring for arrears of pay, a condition of tension which was only relieved by the chief's mother, Keshri Bai, who advanced money from her own private purse. In 1831 a fresh disturbance was raised by a fanatic Sathmahal, who professed to be inspired by the god Khande Rao and contrived to raise a large following.

He was attacked by troops of the Mālwā Contingent at Deogurāria and killed. On 27th October 1833 Malhār Rao died.

Mārtand Rao (1833—34).

As Malhār Rao left no issue his widow Gautama Bai and his mother Keshri Bai adopted Mārtand Rao, a son of Bāpu Holkar, who was formally installed in January 1834. Doubts were entertained at the time as to the suitability of the selection in the face of the claims of Harī Rao, then in confinement at Maheshwar. On February 3rd Harī Rao was released from his confinement by his adherents assisted by a large body of Bhīls and Mewātīs. The political authorities when urged to intervene on behalf of Mārtand Rao pointed out that as the adoption was solely the act of the late chief's family and had not been recognized by the British Government they declined to interfere.

Harī Rao (1834—43).

Harī Rao at once formally notified his release and the assumption of the chiefship, to the political officer at Mandleshwar.

His followers rapidly increased and he was joined by the State army and finally the Mājī Keshri Bai made friendly overtures to him and invited him to seat himself on the *gaddi*. Harī Rao, however, would not leave Maheshwar until he was provided by the Resident with an escort under a British officer. The escort was sent and Harī Rao was formally installed on April 17th in the presence of the Resident and his staff. Mārtand Rao was granted an allowance of Rs. 500 and sent to the Deccan.

Harī Rao appointed as his minister Revājī Phanse, who had formerly been in the service of Jaswant Rao. The selection proved disastrous as Revājī had no knowledge of the duties of his office, and was a confirmed drunkard as well. His first act was to marry his son Rājā Bhāu, also a confirmed drunkard, to the Mahārājā's illegitimate daughter and grant them the district of Tarāna in *jāgīr* with a revenue of 1 lakh a year.

The whole administration soon fell into confusion, the revenue falling to 9 lakhs while the expenditure rose to 24 lakhs, of which 12 lakhs were spent on the army alone. The general discontent at length took definite form in an insurrection in favour of the deposed Mārtand Rao. At daybreak on September 8th, 1835, a body of 300 Makrānīs under two servants of the late chief suddenly arrived at the palace, where they were joined by some of the State troops, and proceeded to make their way to the apartments of the chief and his minister. There is little doubt that they would have succeeded had not their leaders first visited Keshri Bai to solicit her support. She, however, declined to countenance

them, and when they returned to their men they found that they had been attacked and dispersed.

The chief, thoroughly alarmed, had thought only of his own safety and his fears were worked on by Revājī Phanse, in whose hands he became a mere puppet, remaining entirely within his palace precincts, practically a prisoner in the hands of his minister. The pecuniary embarrassments of the State finally compelled Revājī to resign in November 1836. Matters, however, still went from bad to worse and by 1838 the State was in a condition of anarchy, life and property were both insecure, while the chief was a nonentity surrounded by rogues and desperadoes who ruined the country by their exactions. Finally, the British Government was obliged to intervene and warn the chief that unless the administration was reformed the Government would be obliged to assume the management of affairs. The warning had the desired effect and matters improved until the chief fell under the pernicious influence of one Bhawāni Dīn, which necessitated a further remonstrance from Government. In 1841 after the dismissal of Bhawāni Dīn the chief himself assumed the direction of his affairs, but his health was too weak and the real management of the State devolved on his son-in-law, Rājā Bhāu Phanse, who, though a man of intemperate habits, was not devoid of administrative capacity. Finally, the chief nominated Nārāyan Rao Palshikar as Dīwān, but he unfortunately died in October and his son Rām Rao, who was appointed his successor, was too young a man to manage affairs and the real power again fell to Rājā Bhāu Phanse.

The Mahārājā, whose weak health gave cause for alarm, was now pressed by the Resident to nominate an heir. After much persuasion he selected Khande Rao, a boy of eleven, the son of Bāpu Holkar, a Zamindār of Jotsikhera village near Indore, who was formally adopted on 2nd July 1841. The chief's health, never good, now became rapidly worse and he retired entirely from public life, leaving the State to look after itself. Intrigues arose on behalf of Mārtand Rao, and finally the Governor-General (Lord Ellenborough) was, in 1843, obliged to address the chief, intimating that the succession of Khande Rao alone would be recognised and requiring him to entrust the administration to capable and reliable ministers. The Mahārājā, however, never received this letter. On October 16th he became unconscious and died on 24th. During his last illness the confusion had increased, the cash in the treasury and even his private hoard was made away with, while the State seal was affixed to new land grants and leases of districts issued by the rogues who surrounded him to their friends and adherents.

Khande Rao (1843—44).

Khande Rao at once succeeded and was formally installed on November 13th. The administration was entrusted to Rājā Bhāu Phanse, but the young chief proved weak in mind and body and entirely under the influence of his minister. There were no prospects of his turning out a capable ruler, and his sudden death at the age of 15 could not be looked on as anything but a relief.

Khande Rao had no issue and there was no one left with a legal claim to succeed. Under these circumstances it rested with the British Government to nominate a successor and even to decide on the expediency of maintaining the separate existence of the State. Sir Claude Wade was at this juncture succeeded by Sir Robert Hamilton. The new Resident was instructed to make enquiries regarding a suitable successor. The Mā Sāhiba at first urged the claims of Mārtand Rao but the British Government declined to consider them, and she then nominated the younger of the two sons of Bhāu Holkar. The Government of India in accepting the Mā Sāhiba's views asked why the younger son was selected and requested the Resident to make further enquiries. The Resident then reported that the younger son was chosen as being "the more comely and healthy child and his horoscope the more fortunate."

Tukojī Rao II (1844—86).

The Resident then, but without making any enquiries, announced in open Darbār the selection of Bhāu Holkar's second son, who was installed on 27th June 1844 as Tukojī Rao Holkar II. These proceedings met with the disapproval of Government, the Governor-General holding that the investiture of the young chief, instead of bearing the appearance of a free act of grace on the part of the British Government, had assumed more the form of a succession by legitimate right, and that it had been the intention of Government to mark distinctly on this occasion the difference of position between a nominee of the Paramount Power and a Chief succeeding by hereditary right, by delivering to the Mahārājā a *sanad* nominating him to the *gaddi* and fixing the amount of *nazar* he should pay to the British Government on the occasion; this the precipitate action of the Resident had prevented.

The same Regency Council as had held office under the late Chief continued, but a close supervision was now maintained by the Resident, and numerous reforms were set on foot. Order and tranquillity reigned throughout the State. By 1845 the State had commenced to recover its prosperity and, notwithstanding the heavy expenses of two succession ceremonies, there was a balance of 5 lakhs in the Treasury while the revenue had risen to 22 lakhs. In 1848 the young Chief began to evince a desire to take a part in the administration.

This ill suited the designs of Rājā Bhāu Phanse, who complained that the Mahārājā's enquiries were embarrassing and irksome. The Resident, however, supported the chief in his desire to gain an insight into the administration, on which Rājā Bhāu Phanse finally quitted Indore, taking the Mahārājā's seal with him. Rām Rao Palshikar, the hereditary Dīwān, was at once placed at the head of the administration, which was carried on without any interruption.

In June 1849 Mārtand Rao died at Poona and in September the Mā Sāhiba Keshri Bai, the venerable widow of Jaswant Rao Holkar, died. She was respected by all classes and much beloved by the young chief, while her influence, always exerted in the general interest of the State, had been of the greatest assistance to the British authorities. The chief, after her death, began to take a larger share in the administration and rapidly shewed his aptitude for ruling, and after making a tour through India, visiting all important places, was granted full administrative powers in 1852.

The most important event in this chief's rule was the Mutiny of 1857. When the outbreak at Meerut took place on May 10th Sir Robert Hamilton was still Agent to the Governor-General, but he went home on sick leave immediately after, and was relieved by Colonel H. M. Durand. When Colonel Durand entered on his duties he remarked that "there was not a ripple to break the calm which reigned in Central India." Three weeks later, however, a sepoy was caught carrying a letter full of treasonable suggestions to the Rewah chief. On May 14th he heard of the Meerut outbreak and realised the serious nature of his position.

The troops at Mhow consisted of a British Battery with native drivers, a regiment of Native Infantry and a wing of Native Cavalry, no great source of strength, while in Indore itself there were 200 men of the Mehidpur Contingent. Everything in fact depended on Holkar, who had 2,000 regular and 4,000 irregular Infantry, 2,000 regular and 1,200 irregular Cavalry and 500 gunners with 24 guns. Colonel Durand at once called in 270 Bhīls from the Corps at Bhopāwar, and 2 troops of Cavalry, increased later on by a further detachment of the Bhopāl Contingent brought by Colonel Travers, consisting of 270 Infantry and 2 guns. These reinforcements arrived on May 20th, while Holkar sent 3 companies of Infantry and 3 guns to guard the Residency.

News of the outbreak at Nasīrābād (May 28th), Nīmach (June 3rd), Jhānsi (June 7th) and Gwalior (June 14th) followed in quick succession.

On the night of June 30th one of Colonel Travers' serants warned Durand that an attack would be made on the

Residency next day, but he was not believed. At 8 the next morning Durand was informed of a disturbance in the Bazar. As he walked out to the verandah to make further inquiries the 3 Holkar guns opened fire on the Bhopāl Contingent lines. Durand at once sent to Mhow for the Battery and Travers turned out his men but could not get them to act against the rebels, while the Bhīls, scared by the big guns, retreated into the inner rooms. At 10 o'clock the Contingent troops announced that they would not remain in Indore but were ready to escort the Agent. Durand was, therefore, compelled to retire to Sehore, which he reached on 4th July. The Mhow troops rose on the night of July 1st, and on the night of the 4th all but a few of Holkars troops swarmed out of Indore cutting telegraph wires and plundering and burning houses, and made for Gwalior.

Holkar throughout this trying time was almost, if not quite, powerless, his troops being entirely beyond his control. As early as June 9th he had urged Durand to send away the ladies and children and treasure to Mhow, but his counsels were not accepted, and again on the 1st July he had written offering to help to the best of his ability. After the outbreak at Mhow and Indore he did his utmost to assist in maintaining order. His mutinous troops flocked to the palace demanding the surrender of the native Christians to whom he had given asylum, but he would not listen to their demands. He sent out detachments to bring in and secure wounded Europeans and recovered what was left of the Indore treasure, and gave Captain Hungerford, who was commander at Mhow, all the assistance in his power. "So efficiently in a word did he co-operate with Hungerford that the latter found himself able to re-establish postal and telegraphic communication and to restore order in Mhow and the neighbouring districts."

Durand was throughout suspicious of Holkar but subsequent events and a careful consideration of the *pros* and *cons* have failed to shew more than that he was at first inclined to waver, whereas when an actual crisis came he proved himself a friend by his deeds.

On August 2nd, the relief column under Colonel Stuart arrived in Mhow and the work of pacification was commenced. The column did not actually enter Indore, however, till 15th December, and the next day Sir Robert Hamilton again assumed charge of the Agency.[1]

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[1] For the mutiny see—
J. W. Kaye: *History of the Sepoy War in India* (*London*, 1864), Vol. III.
H. M. Durand: *Life of Sir Henry Marion Durand.*
T. Lowe: *Central India during the Rebellion of* 1857 and 1858 (*London*, 1860).

In order to make the Holkar dominions more compact various exchanges of territory were effected between 1861 and 1868, the districts of Satwās in Nemāwar, of Barwāha, Dharangaon, Kasrāwad and Mandleshwar in Nimār being exchanged for lands held in the Deccan, United Provinces and elsewhere. In 1878, 360 square miles of territory in the Sātpurā region were transferred to Holkar as an act of grace and to commemorate the assumption by Her Majesty of the title of Empress of India. In 1878 a Postal Convention was effected and in 1880 a Salt Convention.

In 1863 a sum of over 3 lakhs of rupees was paid to Holkar as compensation for expenses incurred in raising a body of troops in place of the Mehidpur Contingent, who had mutinied. Prior to 1857 Holkar contributed Rs. 1,11,214 to the upkeep of the United Mālwā Contingent and Rs. 7,862 to the Mālwā Bhīl Corps. The former corps had mutinied and was declared extinct, while the latter was re-organised. In 1865 as one means of rewarding his services in 1857 the contribution was capitalised for a payment of 23·8 lakhs.

Holkar receives payment of Rs. 30,000 a year in compensation for the Pātan district, made over to Būndī in 1818, and 72,700 *sālim shāhi* rupees as tribute from the Partābgarh State in Rājputāna ; both are paid through the British Government. In 1861 he was invested with the G.C.S.I. In 1862 Holkar together with other chiefs received a *sanad* granting him the right to adopt on failure of male heirs. In 1864 he ceded all land required for railways throughout the State, and in 1869 contributed a crore of rupees towards the construction of the Khandwa-Indore branch of Rājputāna-Mālwā Railway, known as the Holkar State Railway. Tukojī Rao II was throughout his rule deeply interested in all matters pertaining to the revenue administration. In 1865 he carried out a regular settlement, which though it caused much discontent at the time proved beneficial in the end, but an enquiry into the titles of feudatory Thākurs, which resulted in the resumption by the Darbār of much of their land, caused intense dissatisfaction. In 1872 it was ascertained that a gun and small arms factory had been started at Indore, which the chief was required to close. From 1864 to 1878 the Mahārājā disputed the meaning of the 6th article of the Treaty of

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J. Dickinson.—*Last Counsels of an unknown Counsellor.*
Dickinson and Travers.—*The Indore Episode.*
Letters in *Times* of August 19th, 20th, 25th and October 5th, 1857.
Recollections of the Campaign in Mālwā and Central India, by John Henry Sylvester, Assistant Surgeon, 2nd Regt., Mayne's Horse, Bombay, 1860. (This work gives far the best account of this campaign.)
Files of the *Delhi Gazette* and *Mofussilite* newspapers of Agra for 1857-8-9.

Mandasor by which he called all territories in and south of the Sātpurā range. A boundary commission held in 1864 demarcated a line, which, however, the chief would not accept. After every chance had been given him to prove his case some 360 square miles were made over to him in 1878 and the case was closed.

Till 1872 the chief was his own minister. In that year Sir T. Mādhava Rao, K.C.S.I., became minister and all ordinary routine business was conducted by him, the chief, however, reserving the Land Revenue Department work in his own hand, in which he had always taken a deep interest.

Lord Northbrook visited Indore in November, 1872, and the Prince of Wales in March 1876. In 1877 the Mahārājā attended the Delhi Assemblage, when he was made a C.I.E. and was raised to the dignity of a Counsellor of the Empress, while his personal salute was increased from 19 to 21 guns.

Tukojī Rao II died on the 17th June 1886 and was succeeded by his eldest son Shivājī Rao, born in 1859.

Shīvjī Rao (1886—1903).

On his succession the Mahārājā abolished all transit dues in the State. He visited England in 1887 on the occasion of the Jubilee of the Queen-Empress Victoria, when he was made a G.C.S.I. His administration, however, was not a success; it was found expedient for the better supervision of so large a State that a separate political officer should be appointed. A Resident was accordingly appointed in 1899 and the State affairs were removed from the immediate control of the Agent to the Governor-General, with whom they had remained since the creation of this post in 1854. In 1902 the conversion of the coinage was carried out. The chief was present at the Delhi Darbār of 1903. On 31st January 1903 he abdicated in favour of his son.

Tukojī Rao III (1903—).

The present chief is still a minor (1908) and studying at the Mayo College at Ajmer. The ex-Mahārājā lives in the palace at Barwāha, receiving an allowance of 4 lakhs a year. The Prince and Princess of Wales visited Indore in 1905, and were received by the chief.

Titles.

The chief bears the titles of His Highness Mahārājādhirāj Rāj Rājeshwar Sawāi, and enjoys a salute of 19 guns (21 guns within the limits of Indore territory).

Connections of the chief and persons of note.

His Highness's father the ex-Mahārājā Shivājī Rao lives in retirement at Barwāha.

His Highness's own sister Sundra Bai was married to Nārāyan Rao Bolia Sahib in 1905; she died in 1907. The half-sisters of His Highness living are: Sītā Bai, married to Nārāyan Rao Bhāgwat, Sāvītrī Bai, to Santājī Rao Bansude, Bhīma

Bai, to Shankar Rao Chāngan, Thaku Bai, unmarried, and Līla Bai, married to Kondājī Rao Matkar.

He has also two cousins, Tāntia Sāhib Holkar, son of Yashwant Rao Holkar, a half-brother of Mahārājā Shīvājī Rao Holkar, who holds an estate in the Thāna District of Bombay, and also receives a cash allowance of about Rs. 20,000 a year from the Darbār. The other cousin is Malhār Rao Holkar, adopted grandson of Sir Kāshī Rao Dāda Sāhib, K.C.S.I., elder brother of Tukojī Rao II. He holds a *jāgīr* in the State. An uncle of the chief, Sardār Yādav Rao Bhaiya Sāhib, holds a *jāgīr* and also receives a cash allowance.

Bolia.—The Bolia family is descended from Vithojī Bolia, an officer of the Peshwā Bāji Rao. Govind Rao Bolia of this house received land in Mālwā, his grandson, also called Govind Rao, marrying Bhīma Bai, daughter of Jaswant Rao Holkar. She was given in dowry the *pargana* of Kūnch. When this *pargana* reverted to the British, a pension of Rs. 20,000 a year was granted by the British Government in lieu of it. Bhīma Bai was succeeded by her grandson Govind Rao, her son Chimnājī Rao Appa Sāhib having died. Chimnājī is remembered by the bridge which he constructed over the river in Indore city. Govind Rao married Sītā Bai, daughter of Tukojī Rao II. He built a dam over the Khān river in the Residency in 1882. His widow adopted, on his death in 1895, the present representative, Nārāyan Rao Bolia. Nārāyan Rao was companion to the present chief at the Mayo College, and in 1905 married Sandra Bai, own sister to His Highness. He derives an income of about Rs. 80,000 a year from various sources.

Phanse.—The Phanse family are connected by marriage with the ruling house, Santājī Rao Phanse's sister having married Mahārājā Tukoji Rao II. Other members of the family who have served the State were Revājī Rao Phanse, originally in the service of Jaswant Rao, and his son Rājā Bhāu Phanse, who married a daughter of Mahārājā Harī Rao. Both Revājī and Rājā Bhāu were ministers of the State. The family holds a *jāgīr*.

Palshikar.—The Palshikar family are descended from Ramjī Yādav, who entered the service of Malhār Rao Holkar I. The family holds the hereditary Dīwānship of the State. The present representative, Krishna Rao Rām Rao, is a minor (1908) and is being educated at the Daly College. He holds the Anjanda village in *jāgīr* worth Rs. 2,400 and also receives a cash allowance of Rs. 6,600 a year. He has 5 *jāgīr* villages in the Deccan, yielding about Rs. 15,000 a year.

Khāsgi Dīwān.—Govind Raghunāth, the ancestor of the present representative, followed Malhār Rao I. They are Deccani Brāhmans of the Konkanasth Sub-Division. The *jāgīr* of Sanāwada village, instead of Bāngarda, originally granted, yielding Rs. 1,400 a year, is held by the family. Govind Rao Vināyak is the present holder.

Phadnīs.—The ancestors of the present Phadnīs accompanied Malhār Rao to Mālwā. They are Deccani Brāhmans of the Deshasth Sub-Division. The present representative Sadāshiv Rao is a minor. The family holds the *jāgīr* villages of Khajrāni and Rādra near Indore.

Kibe.—The Kibe family was founded by Vithal Mahādeo Kibe, better known as Tāntia Jogh. He was born in 1778 in Khāndesh, and was a Karhāda Brāhman. He was the Darbār's representative in concluding the Treaty of Mandasor in 1818. Lord Hastings wrote of him : "The good sense and experience of Tāntia Jogh, into whose hands the entire administration fell, have seconded my views, and I have every reason to be satisfied with the conduct of the Court of Holkar since the signature of the treaty." The Mahārājā granted him a *jāgīr* of the Rao and Banadya villages worth Rs. 20,000 a year. He died in 1826 and was succeeded by his adopted son Ganpat Rao *alias* Dāji Sāhib. He died in 1865 and his estates descended to his three sons. The two younger died without heirs, while the eldest Rao Sāhib Vināyak Rao Kibe, who died in 1885, was succeeded by his son Mādho Rao Vināyak Kibe, the present representative. He was educated at the Daly College and Muir Central College at Allāhābād, taking his M.A. degree. He also holds 2 villages from Kotah State, yielding about Rs. 6,000. Mr. Mādhav Rao Kibe is Honorary Attaché to the Governor-General's Agent in Central India and Magistrate.

Rai Bahādur Nānak Chand, C.I.E.—The present minister of the State is descended from Munshi Sūraj Bhān of Delhi (his grandfather), who was minister to the Karnāl Chief, and *Mashīr-ud-daula Rai Bahādur* Umaid Singh, tutor to Mahārājā Tukojī Rao II. On his death in 1867 the chief transferred the title to the present representative *Rai Bahādur* Nānak Chand. In 1886 Nānak Chand became Judicial Secretary, State Treasurer shortly after, Deputy Minister in 1890, and Minister in 1895, a post he still holds. For his good services in 1900 he received the gold Kaisar-i-Hind medal and in 1901 the C.I.E. He holds a *jāgīr* of 2 villages, Garota and Phulan in Depālpur *pargana* near Indore, yielding an income of Rs. 13,000 a year. His son Munshi Rāmchandar is the State Deputy Treasurer.

Bakshī Khumān Singh.—Bakshī Khumān Singh is a native of Jodhpur, in which State he was born in 1830. He was companion to Mahārājā Tukojī Rao II. Afterwards he received command of the State cavalry. Sir Robert Hamilton and Colonel Keatinge noticed his good work during the mutiny. In 1871 he visited England. In 1877 at the Delhi Assemblage he was presented with the C.S.I. and was congratulated by Sir Henry Daly in the words "I am delighted that amongst the Companions of the Star of India there is another good man and true." He was Minister from 1879 to 1884. At 80 he is still one whose advice is sought in affairs of State. He holds a *jāgīr* of Pawādiya Hana, yielding an annual revenue of Rs. 2,500.

Reshimwāla.—Sakhārām Mārtand, the present representative of the family, is a brother of Rāmchandra Mārtand (*alias* Rāmchandra Bhāu Reshimwāla), a Deshasth Brāhman, who served in the mutiny under Mahārājā Tukojī Rao II, from whom he received in *jāgīr* the villages of Pawārda, Dai and Māchhalkheri, worth Rs. 3,300 a year.

Indore Zamīndārs.—The hereditary *zamīndārs* of Indore were the indigenous landholders before the arrival of the Marāthās in Mālwā. Rao Nand Lāl was *zamīndār* when the Marāthās first entered the district and was instrumental in piloting them into the country through the Vindhyan passes. They are by caste Shrīgaud Brāhmans. The present representative is Rao Chhatra Karan, who holds in *jāgīr* the villages of Shahāda and Hingona and other land near Indore, with a total income of about Rs. 40,000 a year.

Mulye.—The grandfather of the present representative, Rao Bahādur Krishna Rao Mulye, entered the State service, and for good work done in the mutiny received *inām* land in Mhow *pargana*. The present representative was Private Secretary to Mahārājā Shivājī Rao and Residency *vakīl*. He afterwards acted as Superintendent of the Dewās J. B. and Dhār States. In 1902 he returned to Indore as Finance Minister. He received the title of Rao Bahādur in 1895, and the silver Kaisar-i-Hind medal in 1902. He holds besides the *inām* land mentioned the village of Piwadai in Khudel *pargana* in *jāgīr* with an income of Rs. 4,000 a year.

Dube.—The family belongs to the Kānya Kubja (Kanaujiya) Brāhman caste. Bhawānī Singh was *Sarnobat* (Commander-in-Chief) and carried on the duties of minister. He was succeeded in the latter post by Sir T. Mādhava Rao in 1872. He received Mathola village in Betma *pargana* in *jāgīr*, yielding Rs. 1,775, and other lands in Sānwer and Indore *parganas*. These are now held by his son Durga Prasād. Bālmakund Dube, brother of Bhawānī Singh, entered the State

military service in 1867. He rose to be General and Commander-in-Chief and obtained *inām* land in Indore city worth Rs. 1,200 from Mahārājā Shivājī Rao. He was guardian to the present chief from June 1904 to October 1905. He has five sons, of whom two are in the State service, Major Rāmprasād Dube, M.A., LL.B., B.Sc., in the Settlement Department, and Captain Mādhava Prasād, in the State Cavalry.

Wāgle.—Yashwant Rao Wāgle was a servant of Mahādji Sindhia, from whom he received a *jāgīr*. He was put to death by Sarje Rao Ghātke and lost his lands. In 1802 his nephew Nārāyan Rao was reinstated in the *jāgīr*. Pāndurang Rao Nārāyan, in 1857, opposed the rebellious Thākur of Rāghogarh, who had set up his standard at Satwās, where the Wāgle family live. He was taken prisoner by the Thākur and kept in custody till released by the British. His son Balwant Rao Pāndurang, born in 1857, is the present representative and a member of the State Council. He received the title of Rao Bahādur from the British Government in 1905. The family *jāgīr* is near Satwās.

Barwāha.—Two families hold *zamīndārīs* in Barwāha. One belongs to the Tonwāra Rājputs, the clan which once ruled at Delhi. They held land in this region before the Marāthā invasion. The present representative is Rānā Nāhar Singh. He holds ten villages with an income of about Rs. 15,000 a year. The other family belongs to the Rāthor clan. The present representative is Umrao Singh. He holds 5 villages with an income of about Rs. 7,000 a year.

Kāyatha.—The Thākurs of Kāyatha are Sesodias. The present holder of the *jagīr* is Sheodān Singh. His lands are worth about Rs. 9,000 a year. He also gets Rs. 455 from Gwalior State and Rs. 1,427 from Dewās.

Chandrāvat.—The Chandrāvats of Rāmpura have been long known in Mālwā. The family is a branch of the Udaipur Sesodias, being descended from Chandra, second son of Jayasimha, the predecessor of Lakshmansimha, in whose day Alā-ud-dīn took Chitor. The present family belongs to the Harsingot branch of this clan. They have held land in Rāmpura in fief since the 13th century. About 1750 Mādho Singh of Jaipur, to whom this territory passed, made it over to Malhār Rao Holkar in return for his assistance in securing him the *gaddi*. It has since remained in Marāthā hands. The present representative is Dīwān Khumān Singh Chandrāvat. He has a large area in the south of Rāmpura in *jāgīr*.

Bhuskutte.—The present holder of the *jāgīr* is Rao Bahādur Balwant Rao Govind Rao, who is an Honorary Extra Assistant Commissioner and Magistrate in the Central

Provinces, where he holds land as well as his *jāgīr* in the Bijāgarh *pargana* of the State.

Dahī.—The Dahī Thākur is a Solanki Rājput. He holds the Thakurāt of Dahī with 40 villages worth Rs. 10,000 a year, paying Rs. 300 in *tanka.* The present holder is Thākur Ganpat Singh.

Besides Dhamnār and Un there are no places of known archæological importance in the State. Remains are, however, numerous throughout the Mālwā district, principally of Jain and Hindu temples of the tenth to the thirteenth century; in many cases the temples have been erected in late years out of the ruins of older buildings. At Mori, Indok, Jhārda, Makla and many other places such remains are to be seen. In the Nimār and Nemāwar districts a considerable number of Muhammadan remains are to be met with, while forts are found throughout the States, those at Hinglājgarh, Bijāgarh, and Sendwa being the most important. ARCHÆOLOGY.

SECTION III.—POPULATION.

(Tables III and IV.)

In 1820 Sir John Malcolm made a tentative enumeration of the Indore State, which gave the population as 521,009.[1] Enumerations. Census of 1820.

In 1881 the first regular census of the State was carried out. No great details were demanded, but the people, unaccustomed to enumerations, viewed the process with some suspicion. No attempt was made to number the wild tribes, their figure being estimated. The total population on this occasion amounted to 1,054,237 persons, giving a density of 111 persons to the square mile. Census of 1881.

The second census was made in 1891, more facts being recorded. The population numbered 1,099,990, giving a density of 115 persons to the square mile. Census of 1891.

This year the first complete census was carried out dealing with *zila* and *pargana* figures and natural divisions. Census of 1901.

The population was found to be 850,690, a decrease of 249,300 on the total of 1891, reducing the density to 89 persons to the square mile. This decline was not unexpected, the enumeration following close on the heels of a series of bad years culminating in the disastrous famine of 1899-1900. The people of Mālwā, unaccustomed to famines, were quite unable to cope with it, while a heavy influx of people from Mārwār Density and Variation.

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1 Malcolm: *Central India*, Table XIV.

added to the distress. General sickness, a high mortality, especially among children, and a reduced fecundity easily account for the diminished total.

Towns and villages.

The State contained 3,379⅓ inhabited towns and villages. The most important are Indore (86,686), Rāmpura (8,273), Sanāwad (7,750), Khargon (7,624), Maheshwar (7,042), Mehidpur (6,681), Barwāha (6,094), and Bhānpura (4,639). The fraction of ⅓ is accounted for by the third of the village of Sundarsī, held jointly by the Indore, Dhār, and Gwalior Darbārs. Of the towns and villages 3,114⅓ had a population of under 500; two hundred and twenty-nine of between 500 and 2,000, and thirty-five of over 2,000, the city of Indore alone having over 50,000. The average number of persons in each house was 47.

Migration.

The inhabitants of the fertile Mālwā plateau, unlike their neighbours of Mārwār, are not given to wandering. Of the total population 676,501 or 79 per cent. were born within the limits of the State and 90 per cent. within the limits of Mālwā.

Sex, age and civil condition.

Of the total population 437,282 were males and 413,408 females, giving 945 females to 1,000 males. Omitting the small *pargana* of Alampur, the hilly tracts shew more women than the plateau, due in part to the absence among the jungle tribes of any desire to conceal the return of their women folk.

Religions.

Religious classification shews 673,107 Hindus, or 79 per cent. of the population, 94,047 or 11 per cent. Animists (Bhīls, etc.), 68,867 or 8 per cent. Musalmāns, 14,255 Jains, 300 Sikhs, 91 Christians, and 23 Pārsīs.

The Christian population is very small and has fallen from 244 in 1891 to 91. The Canadian Presbyterian Mission have only a small branch institution in the city of Indore, their large establishment being within the Residency limits, where the greater number of their converts live. The Arya Samāj (26) and Brahmo Samāj (8) are at present only insignificant communities.

Language.

The commonest forms of speech among the peasants are the dialects of Rājasthānī. Those proper to Central India were spoken by 240,171 persons, Nemārī (109,762), Mālwī (61,536) and the practically identical Rāngrī (68,671) being the commonest. Of the Rājasthānī dialects of Rājputāna, Mārwārī (19,935) used by the merchant class predominates. Hindī (464,994) and Urdu (10,817) are also spoken by large numbers. The Bhīl dialects (24,626) are confined to the south of the State.

Literacy.

Of the total population returned in 1901, 39,551 or 4 per cent. were literate, 724 being females. Of languages Hindī was that known to most (27,080), Marāthī (8,203) and

Urdu (1,336) following. In English 2,223 were literate, 36 being females.

Broadly speaking the population of Mālwā before the advent of the Rājputs consisted of various tribes, of which the Bhīls, Gonds and Korkus are the present representatives. The Rājput element made its appearance about the 9th century A.D. and founded many independent principalities in Mālwā and Nimār. The conquest of Mālwā by Muhammadans introduced the Muhammadan element. CASTES AND TRIBES.

The bigotry of Aurangzeb drove the Hindus of Mālwā to secretly aid the Marāthās in their advance from the Deccan. With the Marāthā invasion, which began about 1690, came Marāthās, Deccani Brāhmans, Shenvīs, Dhangars, Kunbīs, etc., from Southern India, and soon Marāthā *jāgīrdārs* and landholders spread over Mālwā and Nimār. Of the local Hindu land owners and men of influence who helped the Marāthās, the Brāhman *zamīndārs* of Indore and the neighbouring districts occupy the most prominent place. These Brāhmans are Shrīgaurs. The influence of Hindu surroundings on local Muhammadans is noticeable in customs relating to marriage, dress and food, especially in village communities. Musalmāns commonly shave their beards and wear Hindu jewellery, *dhotīs* and Hindu *pagrīs*. Women are also seen wearing Hindu *cholīs*, *lehengas* and *orhnīs*. The influence of Muhammadans on Hindus is not so marked. General.

Of the Hindu castes returned in 1901 six only numbered over 10,000; Brāhmans 71,063, Rājputs, including Thākurs and Kshatriyas, 67,711, Balais 61,097, Chamārs 33,252, Gūjars 28,807, and Sondhias 21,218. Hindu castes.

The local Brāhmans, who form 8 per cent. of the population, are drawn from various classes belonging to Northern India, the Deccani being an invariable appendage to the rule of a Marāthī-speaking chief. Brāhmans.

Many classes of Deccani Brāhmans are found in the State. These fall into three classes, the Deshasthas, Karhādas and Konknasthas. Of these the last named are not residents of the State, but have lately come there in search of employment. They are a well-to-do, hard-working and thrifty class, better educated than the two other sub-divisions. A few serve as priests, but most are in State employ as clerks, teachers, professors, and in the Judicial and Medical Departments.

The Deshasthas seem to be very early settlers and many of the prominent hereditary offices of the State, as those of the *Dīwān*, *Phadnīs* and *Sabnīs*, are held by them. Unlike the Konknasthas, they have no regular surnames and their family names are either derived from the place they came from or Deshasthas.

from the post they occupy. They belong to two sub-divisions, Rigvedīs and Yajurvedīs. These two divisions eat together but do not intermarry. As a class Deshasthas are not so fair complexioned as the Konknasthas, nor as a class so thrifty and industrious. In point of education and civilisation they are backward and are very averse to social reforms. As a rule they are easy going, open handed and wanting in push and vigour. Their Marāthī is not so refined as that of the other two classes. The household customs of the sub-divisions are much the same. Women plait the hair into a braid or "venī" with a parting in the middle known as *bhāng*. The braided hair is then tied in an open half ring at the back of the head. Every married woman must wear a "mangal sūtra" or lucky thread. The Deshasthas, Karhādas and Konknasthas can dine together but do not intermarry. Instances of intermarriage between the Karhādas and Deshasthas are to be found but such instances are very rare. The male child when between one and three years old has his head shaved and between his fifth and eighth year he is girt with the sacred thread. Girls are married before they come of age and boys before they are twenty. While widow marriage is not allowed polygamy is permissible. They shave their widows' heads. Caste disputes are settled at caste meetings and the decrees of the Shankarāchārya in intricate matters are supposed to be final, but the power of this pontiff is now on the decline.

Karhādas.

Karhādas are said to have originally come from Karhād in Sātara. They have no sub-divisions and marry among themselves and on rare occasions with Deshasthas. Each family has its own surname, as Kibe, Mulye, Bhāgwat, Tāmbe, etc. They occupy an intermediate place between the Konknasthas and Deshasthas in point of cleanliness and thrift. As a class they are well educated and are open to reforms in social matters. They hold *jāgīrs* from the State, while several individuals fill high posts. They principally worship the goddess Bhawānī and are believed in early days to have propitiated her with human sacrifices. In religion and customs they do not materially differ from the Deshasthas, with whom they freely mix.

Shenvīs.

Shenvīs or Sāraswat Brāhmans are found in small numbers only in the State. They came from the Deccan and the Harda District in the Central Provinces and settled in the State. Many are minor hereditary servants but some have risen to high posts in the State. They dress like other Marāthā Brāhmans, and though their caste fellows in the Deccan eat fish those in the State refrain from it. Other Brāhmans neither dine nor marry with them. The woman are fair and

delicate and dress and adorn themselves in the same way as other Brāhmans except that instead of the half ring of hair at the back of the head they tie it in a solid round bunch.

Kanaujias. Kanaujias are found in small numbers and appear to have come from the United Provinces and entered military service in the State. Some hold *jāgīrs*. They have their hair cut as usual leaving the top knot. They talk Hindusthānī, but from long intercourse with Marāthās can also speak Marāthī. They neither eat nor marry with Deccani or Mālwī Brāhmans, and no one except the Kanaujias are allowed to enter their cook room. They marry among the people of their own caste. They burn their dead. Widows are not allowed to re-marry but unlike other Brāhman widows their heads are not shaved.

Shrīgaurs. Shrīgaur, the Mālwī section of the Shrīgaur Brāhmans, has lost all connection with the other sections and now forms a separate endogamous group. They originally came from Shrīnagar in Kāshmīr, but are now quite detached from even the parent stock. They were returned in 1901 as numbering 4,902 in the State. These Brāhmans seem to have been very early settlers and occupied lands round Indore, where they soon established their supremacy. The present *zamīndār* of Indore belongs to their group and one of their ancestors, Rao Nandlāl, assisted the Marāthās in conquering Mālwā. Several members of this group entered the Imperial service and acted as representatives of the Mālwā governors at foreign courts. They also served as mediators between the Muhammadans and the Marāthās and were the cause of the overthrow of Dāya Bahādur at the battle of Tirla (1732). They do not eat flesh, being very strict vegetarians. They neither eat nor marry with other Brāhmans, even those who are as strict vegetarians as themselves. Since the advent of the Deccani Brāhmans into Mālwā these two sections have much assimilated their manners, food and customs. The Shrīgaurs soon adopted the dress and many of the practices of the Deccanis. At home they speak the Mālwī dialect, but can understand and speak Marāthī. The men have so far adopted the dress of the Deccanis that it is now almost impossible to distinguish them from the Deccani Brāhmans. The women, however, wear their old dress and adhere to their former ways of living. The Indore city contains a large number of them and their favourite profession is that of Patwārī. The expensive caste dinners which are always given at the time of marriage and burial are a severe drain on their purses. One interesting feature of these dinners is the wearing of a silk *dhotī* in the fashion of the Deccanis. These dinner parties are held in the early part of the night. They are now beginning

to have a taste for English education, but are very slow to accept reforms. Early marriage is prevalent and widows are not allowed to marry.

Dasoras. They derive their name from Dasāpura or Dasora, now Mandasor in Gwalior State. Their families are reported to have originally immigrated into Mālwā and owing to intermarriage with the people of the country were out-casted. They can now only marry and dine within their own group. Their language is Mālwī and they have several ceremonies common to Shrīgaurs. A Rājput called Hade Singh is said to have once saved the community from robbers and has come accordingly to be looked upon as a tutelary deity. Another legend states that a large number of these people were once washing in the Sau river at Mandasor and were attacked by thieves. Many of them were killed and no member of the clan now ever drinks of its waters. Many of them are found in the Rāmpura-Bhānpura district, where they act as servants in the State offices.

Audambars. This clan originally came from Gujarāt, and is said to have derived its name from the Audambar (*Ficus glomerata*) tree under which their founder sat in religious contemplation. They have severed their connection with the Gujarāti section and cannot now eat or marry with the parent group.

Nāgars. They originally came from Northern India and are mostly found in the Rāmpura *pargana*. They have mixed freely with the Sondhias and all speak Sondhī, while in many cases they have adopted this dialect and have lost their own. Among these Brāhmans the men have of late begun to dress themselves in European style; the ordinary dress consists of a short or long coat, trousers and boots, with a round cap or *pheta* on the head. Their former dress, borrowed from the Musalmān rulers, was an *angarkha* reaching to the ankles, *dhotīs* or *paijamas*, a *pagrī* and slippers. The under-dress or covering used to be a short coat called *Bārābandī* from its having twelve strings to fasten it; this is now rarely used. Shirts have almost completely displaced them, as the coats and boots have done the older *angarkhas* and slippers. The *bhikbālī*, a small gold ear-ring with two or at times three pearls, a pearl or gold necklace and gold bracelets are the most common ornaments. Boys generally wear two or more ear-rings, gold or silver hip-strings, and silver chains.

Rājputs. This term includes a very heterogenous collection. While considerable numbers belong to the great Rājputāna families such as the Chandrāvats of Rāmpura, the descendants of the former rulers of the country, others are Chhatri (*Kshatriya*) agriculturists of various classes.

Rājputs were returned in 1901 as numbering 57,014 and are found all over the districts.

The numerous ramifications of the Rājputs are too many and too complicated to be described in detail in so short a space.

When the Marāthās conquered the country the Rājputs became feudatory to them and lost much of their possessions. They did not enlist in the Marāthā armies and consequently either became plunderers or settled down as cultivators and petty landholders. Some sections long resisted the Marāthā suzerainty. This was especially the case in regard to the Rāmpura Chandrāvat Rājputs, who still hold an exalted idea of their position.

The Rājput peasantry scattered over the State contain members of the classes to which the higher families belong and Gelots, Sesodias, Solankis, Ponwārs, etc., being numerous. In many villages they are *patels* and in others have lands of their own, which they till. Many of them also serve as agricultural labourers. These Rājputs are scarcely to be distinguished by their dress from other inhabitants. They seem to have quite lost their martial spirit and it was only after great efforts and much persuasion that the State was able to secure a few Rājputs to serve in the Imperial Service Squadron.

The dress of the high-class Rājput consists of a long coat, which on ordinary occasions is white, but on ceremonial occasion is worn under an overcoat of velvet, silk, or brocade. A sash of rich material is worn round the waist, opened out very widely at the back and tied in front in folds. The turban is usually of some bright colour, folded in a peculiar fashion, rising high above the head. They always carry a sword and often a dagger in the folds of the sash or in the coat at the top of the back. Men past middle age generally wear a white turban. Rājput women are fond of finery and rich clothes. They are kept in strict *parda* and are seldom educated. Polygamy is allowed and widely practised. The younger generation of Rājputs now send their boys to school.

They are as a class generally well featured. The nose is straight and the eyes are large. The men wear whiskers and moustaches, in which they take great pride. In youth they are spare and active, but an indolent and easy life soon tells upon them. The Rājput landlord is kind and generous and does not press for his dues, but his financial affairs are generally involved. He loves to entertain strangers and is very hospitable, but is inclined to be a spendthrift and wastes large sums on his children's marriages and other social occasions. Widow marriage is not allowed.

The Rājputs worship Shiva and Vishnu, but Shiva and his consort Pārbatī are their favourite deities. Besides these each family has its tutelary goddess, to whom daily obeisance is made. A mythological emblem, consisting of an embossed figure of a horse and the sun, is also worshipped, and even the poorest Rājput's first gift to his son is this figure, which is made of gold or silver. Hero worship is also very prevalent; pilgrimages are often made. Every Rājput believes strongly in omens and spells. Brāhmans are respected and venerated, but their priests are usually Chārans and Bhāts.

Mixed Rājputs.

Besides the Rājputs of pure stock there are several tribes of semi-Rājput descent. All these tribes have sprung from the intermarriage of Rājputs with the daughters of the original inhabitants of the tract which they occupied. The chief of these are the Sondhias.

Sondhias.

The country watered by the Kāl Sind river is known as Sondhwāra (*Sindhuw ra*). The Rājputs who came from Mewār and settled in Sondhwāra were nick-named Sondhias. They intermarried with the daughters of the aborigines and were outcasted. Many Sondhia families take their name from Rājput ancestors, and are known as Chauhān Sondhias, Puār Sondhias, and the like. Sondhias always address each other by honourable titles such as *Thākur* or *Sardār* and they resent being termed Sondhias and Chārans. They do not themselves admit that they are the descendants of Rājput fathers and females of lower caste. They are of turbulent disposition and great cattle-lifters. The males dress themselves in a sort of waistcoat called a *bandī* and a white turban and carry a *dupatta*. In the cold season they wrap themselves in a sheet called a *pichhori*. The dress of females consists of a petticoat, *lehenga*, an open-backed bodice, *kāchli*, and open shirt, *kurta*. They worship trees largely and each family has its own favourite tree. Many local village gods also share their devotion. Brāhmans preside at their marriages and feasts. Bhāts, who soothe their pride by allowing descent from Rājputs, are rewarded handsomely. Polygamy is prevalent. Widows are not allowed to marry. Hypergamy exists.

The Sondhias, as already noted, are a local community who have given their name to a tract in Mālwā. Sondhwāra may be roughly defined as the tract which has Mehidpur as its centre and stretches northwards to Rāmpura, southward to Ujjain, eastwards to Shājāpur and westwards to the Rājputāna border. In the State the Sondhias number 21,160, being mainly inhabitants of Rāmpura-Bhānpura (14,271) and Mehidpur (6,889).

Sirwīs. The Sirwīs are a third tribe of half-caste Rājputs. The tradition about their origin is that some seven centuries ago the fortress of Kālupur was taken and twenty-four Rājputs only survived. These, smarting under the disgrace, threw down their weapons with a vow never to use them again. They took to cultivation, the Rāngri word for which is *sir*, and consequently were called "Sirwīs" or cultivators. They rank among the best cultivators and are specially famous for their skill in marking out places where wells can be advantageously dug. Malhār Rao Holkar married a Sirwī girl and a special ceremony had to be performed on that occasion. The bridegroom's handkerchief was tied to his sword and the girl was married to the sword and not directly to the chief. She was known as the Khānda Rānī in consequence.

Moghias. The Moghias say that they originally came from Mewār, where they occupied high rank. Having incurred the displeasure of the Mewār prince, by whom they were sent on some mission which they could not fulfil, they came and settled in the country round Mandasor. In Mewār they were called "Baoris." They afterwards won the favour of the Partābgarh chief, who held them as dear to him as the "Munga" or coral which he wore round his neck. Hence they were called Mongias, the corruption of which is their present appellation "Moghias." They carried on their plundering excursions in all parts and especially in the Mehidpur district, which still holds the largest number of them. Of the total Moghia population in the State (1,105) the Mehidpur district contains 747. Rāmpura is the only other district which has a Moghia population. They have always been a source of trouble, never caring to cultivate and preferring to live by plunder. They have even been instrumental in bringing about revolution in the State. The release of Harī Rao from the Maheshwar fort where he was confined by Malhār Rao II was effected by the Moghias, among whom Harī Rao was popular. Under the direction of Government a separate establishment has been started to reclaim these people and an officer designated the Motamid Moghia is in charge of it. Money is advanced to them to enable them to buy bullocks, seed and other requisites for cultivation and many of them are now settling down as cultivators. They cannot move from one place to another without a license from the State and the breach of this rule is severely punished. Their dress resembles that of the Sondhias. Their chief food is *jowār*. Early marriage is prevalent. Widows are allowed to re-marry. The killing of cows and peacocks is considered as the most heinous crime and caste dinners and religious ceremonies have to be performed before the slayer can be re-admitted into the community. If a widow marries a male of a higher caste and has a child by him she can

be admitted into the caste after a caste dinner, but the child cannot be admitted. If a man has no issue he can adopt a boy of a higher caste, who is admitted into the caste.

Gūjars. An agricultural community met with in all parts of the State, but only in small numbers in the Indore *zila*.

Balais. The Balai is the village messenger and watchman as well as an agriculturist. He is found throughout the State.

Chamārs. The Chamār, though by trade a leather worker, is to a very great extent only a cultivator and village menial. He is met with everywhere, but is not numerous in the Bhīl country.

OTHERS. Other Hindu castes of local importance are the Marāthās (9,001) and Dhangars (5,615), the caste to which the Holkars belong.

Marāthās. Marāthās are the warrior class of the Marāthī-speaking race. They came from the Deccan during the Marāthā conquest of Mālwā in the end of the seventeenth century. In the last census 9,001 were returned in the State. The Marāthās seem not to have fared so well in the State as the Dhangars, which is due no doubt to the natural sympathy of the rulers for their caste fellows. The Marāthās are generally found occupying positions in the army and though some of them have entered the civil line and have risen to high places most of them are employed as Hujrias, Jāmdārs, etc. In the State they dine with the Dhangars though their brethren in the south think it degrading; but they do not marry with them. There is much similarity of manners and customs between the Dhangars and local Marāthās and in this State they mix freely with each other.

Dhangars. The Dhangar or shepherd caste, to which the ruling family of Indore belongs, numbered 5,615 in 1901. Many of Shivājī's trusted Māoles were Dhangars. Except for the moustache and top knot the Dhangars usually shave the head and face. Whiskers are only occasionally worn. In language, house, dress and food they resemble the Marāthā, by whom they are looked upon as an inferior caste. Their favourite deity is Khandoba, while the Yajurvedīs and Deshastha Brāhmans are their priests. Early marriage is prevalent among them. They burn their dead according to the custom of the clan. They allow widow-marriage, the ceremony being known as "pāt." Locally the Dhangars generally serve in the State army and a separate regiment is formed of them known as the *Bārābhāi*. Of late many have entered civil employ and are working in the revenue and judicial departments. Some of them have risen to prominent rank in the State. These people are peculiar to Indore as of 10,361 Dhangars in Central India 5,615 or 55 per cent. belonged to the State. Owing to their being of the same caste as the Mahārājā they have locally risen in social status.

Bhāts are locally very numerous. They claim Rājput descent. The Bhāts are the chroniclers or bards of the Rājputs and recite the genealogies of distinguished Rājput families. They also possess a large stock of legends of wars and incidents of former times which they recite in verse with great spirit. As repositories of the knowledge of the ancestors of the Rājputs they are much respected and feared as they have it in their power, which is never questioned, to traduce the origin and descent of their patrons, and consequently are always well treated and kept in good humour by Rājputs. Bhāts.

Among the Bhilālas and the lower tribes they exercise the greatest influence and are invited to marriages and other ceremonies. On all joyous occasions they attend and recite the heroic deeds of the ancestors of their Rājput hosts. The Bhāts are called "Raos."

The Chārans are also custodians of the fame and glory of the Rājput families and occupy a higher rank than the Bhāts. To be the cause of the death of a Chāran is considered the highest sacrilege, which is certain ruin to the perpetrator. They are well versed in the rites and forms of worship observed by Rājputs. They can read and write and often live by the sale of camels and horses. They are divided into two classes, Māru and Kachili. The Māru Chārans are mendicants and extort large sums of money at marriages and other occasions by threats of leaving the ceremony if not satisfied by the payment of the sum demanded by them. The Bhāts generally dress themselves like other people, but the Chāran's dress is characteristic. He wears a large circular turban and loose vests and trousers and large wooden beads round his neck. The females of the Chārans differ from other females in their dress, wearing long robes. They live in separate village communities. The arrival of a guest is at once announced by the songs of these women, who march out from the village to welcome him. Chārans.

Jains were returned as numbering 14,255* in the whole State. They derive their appellation from Jina, the conqueror, their saints, the *Tirthankars,* having conquered the passions. Though they do not form a large proportion of the population they are an important community, as their members are the leading bankers and traders in the State. Almost all the *sāhukārs* and *sarāfs* (the bankers and money brokers), the opium and grain dealers, jewellers and piece-goods merchants belong to this religion. They are almost all natives of Mārwār and are commonly known by the name of Mārwārī Baniās. A few are of Gujarāti origin. After the Marāthā conquest of Mālwā collisions between Jains and Brāhmans were Jains.

* Census Report (1901), 202, 228.

common. At the town of Kotri, in the Rāmpura-Bhānpura district, there is a temple of Rāma which formerly belonged to the Jains. The Hindus, jealous of the large attendance at the temple, one day entered it by force, removed the Jain image and placed the Hindu idol of Rāma in the niche where the Jain image had stood and, with a view to adding to the mortification of the Jains, called the idol "Rāma, the overthrower of Jains." Even in Indore city with its cosmopolitan population the Jains, until very recently, were not permitted to fix *kalasa* (gold spikes) to the spires of their temples. The Jains have no distinction of caste, but they associate largely with Vaishnava members of their own clan of Mārwārīs and often members of the same family are partly Jain and partly Vaishnava. This diversity of belief does not interfere with their living together and intermarrying. The Jains are subdivided into Digambars, Swetambars and Dhundias. The Digambars (naked) are so called because their holy men used to go about naked. They recognise the 24 *Tirthankars* but do not worship them. They look upon the *Tirthankars* as religious guides whose footsteps should be followed. They do not adorn their images. Images of the Hindu gods are rarely found in their temples. The Swetambars (clad in white) are stated to have been an off-shoot of the Digambars. In Swetambari temples images of the *Tirthankars* are always clothed, while the Hindu gods are also admitted and Brāhmans are engaged as priests. They have a sectarian mark called the "Joti Swarūp" which is very common among the Swetambars of Indore. The two classes, the Swetambar Jains and Vaishnavas, have much in common and will eat together and intermarry, and the girl on marrying adopts the belief of her husband irrespective of the faith of her parents. The "Dhundias" or *Thānak-panthi* Jains worship no images and erect no temples. They also recognise the claim of the *Tirthankars* as exemplary characters, but do not show the same respect as is shown by other Jains. Their goal is to overcome the passions. Their "Gurus" live together in *Thānaks* or monasteries, where they spend their time in reading religious books and other religious pursuits. They may be said to be extremists with regard to their fear of destroying animal life. They have adopted numerous contrivances to minimise the possibility of taking life. They never go out without brooms of cotton thread, with which they sweep the place on which they sit and also tie a piece of cloth over the mouth to prevent small animals entering into it. They abstain from bathing, shaving and washing for fear of destroying the animal life contained in the water. Fresh vegetables are never eaten but are dried first. Even human excretions are thrown into the air and into the streets in

order that they may dry up and may not germinate. Many women of this sect become mendicant priestesses and live in nunneries, dressing much like the men and keeping the same observances. They are generally educated and can read religious books. These nuns are known by the name of "Arjah" (respectable). They are forbidden to have intimate intercourse with families. Ladies who become widows at an early age generally devote themselves to this life and learn to read the sacred books of their religion. They are much respected by the laity.

The Mārwārī Baniās are chiefly of four classes. The Saraogis, the Agarwāls, the Mahesarīs and the Oswāls, who come respectively from Jaipur, Jodhpur, Udaipur and Bikāner. When a Mārwārī arrives he is generally poor, but by his thrift and sagacity he soon manages to lay by money. There is scarcely a village of importance in the State where there is not a Mārwārī shop. Their thrift and skill at money making are a bye-word ; but they are often reckless gamblers. They speak Mārwārī at home and many of them can speak Marāthī. Some of them grow the beard and wear two curling locks of hair, one on each cheek. Their ordinary dress consists of a white coat or *angarkha*, a turban folded in a particular fashion, *dhotīs*, and country shoes. Children are married very early and are seldom given an English education. As a rule Mārwārīs can read and write and teach their children, including girls, at home, there being no local school teaching Mārwārī. The women are often gaudily dressed. They wear ornaments on the left arm only, the right being seldom exposed to public view as it is covered by their *orhnī*. They are veiled when walking through the streets. Both men and women bathe early in the morning and are very devout in their observances. The female dress consists of a petticoat or *lehenga*, an open-backed bodice or *kānchlī*, and the *orhnī*, which is thrown over the head and shoulder. They colour their nails, palms of the hand and toes with henna. Mārwārīs.

The Agarwāls are mostly Vaishnavas and have been settled in the State a long time. Many of them have entered State service and have risen to high and responsible offices. They were returned as numbering 697. Agarwāls.

The Mahesarīs are an influential group and are mostly Hindus, only a few being Jains. The Hindu Mahesarīs worship Vishnu and wear a basil necklace, known as "kanthi." They are said to have originally been Kshatriyas. Their king once enraged the *Rishīs* by his haughty behaviour in disturbing them while performing a sacrifice and a curse was imposed upon them. The king's followers then prayed to Maheshwar (Shiva), Mahesarīs.

who condescended to free them from the curse on their agreeing to give up the profession of arms. They then became traders and adopted Mahesarī as their name. They are mostly of the "Rāmānuj panth" and wear on their forehead the special sectarian mark consisting of two white lines with a red line between, all vertical.

Oswāls. The Oswāls form the largest proportion of the Jain population. They were returned as numbering 7,270 in the State. They are mostly Swetambari Jains and are said to have derived this name from the town of Oswālia or Ossa in Jodhpur. Another account connects this name with the town of Osri Pārkar (in Cutch). They are sub-divided into two classes, Bissah and Dassah, or the perfect and the half caste. The origin of the division is said to be that an Oswāl widow, contrary to Oswāl rules, lived with a Jain priest and had two sons by him. The two sons, when they grew rich, gave a large feast to the Oswāls at Reya, which was attended by a large number of Oswāls, who were quite ignorant of the illegitimate descent of their hosts. When they were about to begin the secret was disclosed to them and those who had not touched the food went away. Those who had touched it became followers of the two sons and came to be called Dassas. Though Swetambari Jains, the Oswāls also worship Devī and can be easily distinguished by the broad saffron sectarian mark on the forehead with a small dot underneath representing Devī.

Musalmāns. The Muhammadan community lives chiefly in Indore *zila* (30,268) and in Rāmpura-Bhānpura (10,465). The most numerous members of the community are the Shaikhs (26,213) and Pathāns (19,249), descendants for the most part of Afghān leaders in the army of Holkar and the Pindārī hordes, who have, however, long lost all the characteristics of that race. The Bohoras (4,498) are Shia Muhammadans, mostly traders, Indore city and Rāmpura town being their centres.

There are very few men of this denomination in the State occupying high rank who can boast of belonging to a family which has served the State for many generations. Almost all the *sanads* held with the Muhammadans are of the time of the Mālwā Sultāns or Mughal emperors. In the Mehidpur *pargana sanads* have been produced which shew that the land was largely occupied by Muhammadan settlers in time of Muhammad Shāh (1720—48). In honour of their patron they re-named the town of their adoption "Muhammadpur." In Depālpur *pargana* a few Muhammadan landholders hold lands under *sanads* of Aurangzeb and his son Azam Shāh. But most of these are charitable grants and were evidently conferred by Aurangzeb as the price of their proselytism. There are a number of cultivators, artisans and labourers of

this religion in the villages. These as well as the above mentioned landholders are descended from Hindus converted to Muhammadanism during the reign of Aurangzeb as they can trace back through many generations and invariably shew Hindu names. Even at the present day the Muhammadan *Patels* and *Mirdhas* have Hindu names. They dress exactly like the Hindus and some of them recognize *Bhawanī* and other Hindu deities. The Nāyatās of Khajrāna afford a good instance in point. This class is looked down upon by Musalmāns in towns, who seldom intermarry with them. This class of rural Muhammadans was largely increased in the 18th and 19th centuries by the Pindārīs. These marauders forced many of their prisoners to profess their faith, while Hindus who wished to join their bands turned Muhammadans. It is this class of converts which makes up the majority of the rural Muhammadan population of the State. In the time of Jaswant Rao and Amīr Khān Muhammadans were favoured and secured high military posts. When, however, Amīr Khān and his relative Ghafūr Khān became independent and formed separate chiefships Muhammadan influence in the State declined. The Muhammadan followers of these chiefs had no other motive but plunder, and when the supremacy of the British arms removed this means of livelihood most of the Muhammadan element in the army left the State. Such as remained being surrounded by large Hindu communities soon lost their turbulent character and took to peaceable occupation, and though they retain many of their old customs and usages they have completely amalgamated with their Hindu neighbours and have, in a great degree, adopted Hindu customs. This is especially marked in villages, the Muhammadan differing very little from his Hindu neighbour in dress, habits, character and speech. Many of them have taken to trade and manufacture and almost all workers of crafts are Muhammadans.

They are found in all grades of life from the lowest peon and petty vegetable seller to the head of a department.

Of the total Musalmān population the Shaikhs are returned as numbering 26,213; the Pathāns come next with 19,249. They are found in all districts but the Indore district shows most. In Indore city one family claims descent from the Khalīfs. The home speech of local Musalmāns is Urdu. The men let the beard grow and the most religious among them cut their moustaches short above the lips and let them grow at the corners of the mouth. They generally enter the Police and Military departments.

The Muhammadan population of the State is less educated than the Hindu and higher education does not appear to

be appreciated by them. The Holkar College and the English schools show a very small number of students belonging to this religion. The *parda* system is very strict among the higher orders. Widow marriage is allowed.

Bohoras.

This mercantile class of Muhammadans is met with in all parts of the State. They have taken to every species of commercial pursuit, from that of the pedlar to the big wholesale merchant. The local community came originally from Gujarāt. In big towns they form a separate colony and live in separate wards. They belong to the Shia sect and are very cleanly in their habits. They have adopted many European improvements and their houses are usually far more sanitary than those of other communities. They never shave the beard and always wear the long white coat called *jāma* and *Peshāwari* slippers and their peculiar turban. European dress has made no way in the case of the Bohoras. They never touch any sort of intoxicating liquor, act according to the mandates of their *Mullahs*, to whom implicit obedience is shown, and are never known to apply for service in the State. The Bohora women are fair and delicate, and dress in rich clothes consisting of a gown over an upper garment (*orhnī*) which covers the head and shoulders. They never go out bare-footed. Married women wear the *nath* or nose-ring. Widow marriage is allowed. They are mostly the followers of the Dāudī sect and differ little in their tenets from ordinary Shias.

The persecution of Aurangzeb drove the Shias of Gujarāt in all directions and it is probable they came to Mālwā in his reign. In the time of Bahādur Shāh (1707—12) one Pīr Khān, a leader of this sect who had been imprisoned at Lahore, was released and came back to Ahmadābād. His successor (name unknown) is said to have come to Mālwā and settled at Ujjain, a great Bohora centre. At the last census the Bohoras numbered 4,498. Rāmpura town is specially noted for its large Bohora population and the spacious ornamented houses in which they live. A *Mullah* also lives there, and it is stated that Bohora marriages contracted between parties living away from Rāmpura in other parts of the State are generally, if not invariably, celebrated there; the *Mullah* is appointed by the Chief *Mullah*, who lives at Surat and who is the chief priest of the community.

In common with other trading classes the Bohoras celebrate the *Diwālī* festival and make up their books at this time. They are a well-to-do class, frugal and industrious. They have mosques of their own. They deal in stationery, European hardware, kerosine oil, iron and tin vessels required for domestic purposes.

Among the Animists or members of jungle tribes the Bhīls (39,780), Bhilālas (24,235) and Mīnas (11,144) are the most numerous, the two former inhabiting the southern districts and the latter Nemāwar (5,704) and Rāmpura-Bhānpura (4,876). JUNGLE AND OTHER TRIBES.

The Bhīls occupy the ranges of the Vindhyas and the Sātpurās, in the Nimār *zila*, and also live along the banks of the Mahī (Petlāwad *pargana*). They are a distinct tribe and hold almost exclusive powers in the hilly tracts under their leaders. Rāmpura-Bhānpura and many other places in the State have been named after Bhīls who founded them. The Bhīls may be divided into two general classes. The cultivating Bhīls and the hill Bhīls. The cultivating or settled Bhīls are those who have taken to peaceful occupations. They were very harshly treated by the Marāthās in early days, being flogged and executed without mercy. The *chabutra* at Khargon is well known as the scene of many Bhīl executions and an axe is still preserved which was used to decapitate them. They are of short stature but strong build, and of dark complexion. The hill Bhīls are to be found in the Petlāwad *pargana*. They are still prone to robbing and efforts are being made to induce them to settle. Even where he has given up disorderly habits the Bhīl has made very little progress in cultivation. His special weapon is the bow, in the use of which he is very dexterous. Ignorance, carelessness and an inordinate love of liquor are the great bars to his advancement. Bhīls speak a mixed dialect of Gujarātī and Mālwī. Their villages are collections of grass-built huts. As a rule the Bhīl wears little clothing, a coarse waist-cloth and a piece of cloth as a head-dress being all he affects. Their women wear a *lehenga* or petticoat, a bodice, and a coloured sheet or *lugra* thrown over the head; the *lehenga* is folded in front, passed between the legs and fixed at the back. Both men and women wear brass or silver ear-rings, while the women also wear numerous brass rings reaching from ankle to calf and over the whole arm. They drink liquor, eat millet bread, vegetables and flesh. They have no temples but worship village gods and shrines established in remote places in the hills. Adult marriages are the rule and capturing women for wives is regarded as a legitimate mode of securing a wife. Widows are allowed to remarry. Bhīls.

The Bhilālas are a tribe of bastard Rājputs. They are the offspring of Rājputs and Bhīl women and are held in great respect by the Bhīl chiefs. In Nimār the population is chiefly Bhilāla. They are an ignorant class and have none of the chivalrous spirit of pure Rājputs. The higher classes dress themselves like Rājputs while the Bhilāla cultivators cannot Bhilālas.

be distinguished by their dress from other cultivators. They worship the Hindu gods. Widow marriage is allowed and polygamy is prevalent.

Gonds.

The Gonds are the inhabitants of Gondwāna. Nemāwar is the district in which the largest number of the Gonds is found in the State. Out of a total Gond population of 4,703 Nemāwar shews 4,250. They are Animists. The tradition about their origin is that Mahādeo created them after the creation of the Hindus and Muhammadans. They were created without any prejudices regarding the sacredness of any animal. They indiscriminately killed the cow and the hog and are regarded as a separate group, alike distinct from the Musalmāns and the Hindus. Most Gonds have now given up the practice of killing cows and consider themselves Hindus. Their chief deity is *Bada Dev* or the great god. The Ozas and the Bhimas are mendicant Gonds. The latter are the lowest type of the Gonds and perform menial offices for the community. The Ozas are bards. Pure Gonds neither eat nor intermarry with them. Their religious guides are the Darois, whose verdict in all caste disputes is indispensable. They eat flesh and use liquor. The males wear a coarse white turban, a *bandī* and *dhotī*. The females dress themselves in a single piece of red cloth (*sārī*) about 9 yards in length which, besides covering the lower parts, is thrown over the head. Brass and pewter ornaments are largely worn. Adult marriages prevail and a girl must be married before she arrives at twenty; as a punishment for violation of this rule a girl is expelled from the caste and can be readmitted only on undergoing a penalty named by the Daroi. Sexual intercourse before marriage is tolerated, and if an unmarried girl becomes pregnant she is required to marry her lover if he be a Gond or one of higher caste. In the case of her connection with a male of a lower class she is outcasted. Polygamy and widow remarriage are permitted. The younger brother can marry the widow of his elder brother and a man can marry two daughters of another man at one and the same time. Divorce is allowed, and the only form gone through consists in the woman's tearing a piece of her *sārī* and throwing it over her husband. If the woman leaves her husband without his consent and lives with another man, the aggrieved husband can in certain cases forcibly carry away any female unmarried relative of the man who has taken his wife and marry her. Adultery does not seem to be regarded with much abhorrence. They have now largely given up their predatory habits and are engaged in clutivating and serving as labourers. Some Gonds are also landholders and men of wealth and position.

The Gonds do not eat food cooked by other castes nor do they allow others to approach their food within a certain

distance. The food touched by other castes is either thrown away or given to dogs as being polluted. They burn their dead and a ceremony called "Tija" is performed on the third day. The "Nukta" or the funeral feast is performed at any time within one year.

OCCUPATIONS.

As is only to be expected, agricultural and pastoral occupations employ the bulk of the population, 142,705 or 16 per cent. being actual cultivators or herdsmen. Of these 96,959 are tenant cultivators, 42,613 field labourers, and 1,168 landlords who were also cultivators. Of other occupations, State service claimed 24,698, personal service 25,516 and general labour 107,559. Of a large number (20,428) who were returned as independent of occupation, 19,370 lived by mendicancy, unconnected with any religious order.

SOCIAL CHARACTERISTICS. Dress.

Ordinarily the dress of a male Hindu consists of a *pagrī* or turban, a piece of cloth about 50 or 60 feet long and 6—9 inches wide with gold ends. A *kurta*, a shirt, an *angarkha* or long coat reaching to the middle of the leg fastened on the right side, a *dhotī* (loin cloth) worn round the waist and a *dupatta* (scarf) are the principal articles of apparel. All these are generally white except the turban and scarf, which are often coloured red or yellow. Agricultural classes wear the *dhotī*, a *bandī* or coat, a *pichhora* of *khādī* cloth and a *pagrī*. In the chief town there is a tendency to dress after the Marāthā fashion but retaining a *sāfa* or a round felt cap as head-dress, with boots or shoes instead of *jūta*.

In Indore city the people assimilate their dress more to that prevailing in the Deccan. Hindu female dress consists of a *lehenga* (petticoat) of coloured cloth, *lugra* or *orhnī*, a sheet used as an upper garment to cover the face and upper part of the body, and a *kānchlī* (bodice). The only distinction between Muhammadan and Hindu dress is that Muhammadan men, except agriculturists, wear *paijāmas*, and not the *dhotī*, and fasten the *angarkha* to the left and not like Hindus to the right of the chest; females wear *paijāmas* instead of the *lehenga* and a *kurta* over the *kānchlī*.

Food.

Meals are generally taken twice, at mid-day and in the evening; only the well-to-do take light refreshments in the morning and in the afternoon. The staple food grains used are wheat, *jowār*, maize, and gram and the pulses, *tūar*, *urad*, *mūng* and *masūr*. The ordinary food of the rich and middle classes consists of rice, *chapātis* (thin cakes) of wheat flour, *tūar* pulse, rice, *ghī*, vegetables, and milk and sugar. The poorer classes, except on festive occasions, eat *rotīs* (thick cakes) made of the coarser grains, with pulse, vegetables, uncooked onions, salt and chillies. No local Brāhmans or Baniās eat

flesh. All castes, except the Brāhmans, smoke tobacco, and Rājputs generally take opium in the liquid form called *kasumba*.

Daily life.

The greater part of the population being agricultural spends its day in the fields from sunrise to sunset. The mercantile population begins work about 9 A.M., usually closing shops about 6 or 7 P.M. or even earlier if their houses are separate from their shops.

Houses.

The agriculturist lives for the most part in a hut of mud, roofed with either thatch or tiles, the latter being common wherever clay is easily obtainable. Cultivators are allowed wood free for building materials from the State forests. Most huts have a courtyard attached to them, in which the cattle are tied up at night, two or three huts sometimes facing into the same yard. Larger dwellings often have an inner and outer yard. Most villages of any size contain one house rather larger than the rest, in which the local Thākur or other magnate lives, the rest of the village lying round it.

In villages which are local commercial centres two or three large houses are certain to be seen belonging to the principal local merchants. These are very often adorned with extremely picturesque balconies and projecting windows of carved woodwork.

In Indore city many houses are built of brick and stone, often several storeys high.

Marriage.

Child marriage is common with the higher classes. Polygamy is general only among persons of position. Widow marriage prevails among the lower classes.

Disposal of the dead.

The dead bodies of Hindus are burnt except those of *sanyāsis*, *bairāgis* and infants, which are buried. Cremation takes place by the side of a stream, the ashes being, if possible, conveyed to a sacred river, otherwise they are committed to some local stream. Muhammadans bury their dead.

Festivals and amusements.

The principal Hindu festivals are the *Dasahra*, *Holī*, *Diwālī*, *Gangor* and local fairs. All the *sardārs* of the State attend the *Dasahra Darbār* to pay their respects to the chief. Before the celebration of the festival all weapons are examined and repaired. This is a relic of the old days when the *dasahra* heralded in the recommencement of forays, and arms, together with horses, elephants, etc., as forming part of a military force, were worshipped. This martial day is observed with great enthusiasm. The *Holī* and *Diwālī* are general festivals, the *Gangor* being confined to females only.

The ordinary amusements in villages are drum-beating and singing and the reciting of tales and poetry among grown-up people, and hide and seek, *guidanda* (tipcat) and *ankhmichi* (blind man's buff) and kite-flying among children.

The chief Muhammadan festivals are the *Id-ul-fitr* and *Muharram*. The latter is kept by Hindu and Musalmān alike, *tazias* being sent by the Chief, and all Hindus of position.

Nomenclature.

Hindus name their children after gods or famous personages. As a rule each man has two names, the *Janma-rāshinām*, which is used when the horoscope is drawn up, and the *bolla nam* or common name by which persons are generally known ; the latter are of religious origin or merely fanciful and affectionate such as Shankar Rao, Malhār Rao, Shivājī, Tukārām Dāmodar, Sukhdeo, Bheru Singh. The agricultural and lower classes are very fond of dimunitives such as Rāma, Bherya, Sukha and the like. Names of places are given after deities or persons such as Indore from Indreshwar Mahādeo, Gautampura after Gautama Bai, Malhājgarh after Malhār Rao, Yashwantnagar after Yashwant Rao, and so on.

PUBLIC HEALTH.

In Indore and all towns of any size a Municipality or committee deals with sanitation. In villages no adequate arrangements exist. The insanitary habits of the people and the practice of collecting heaps of cowdung and other decaying organic matter close to the house, the herding of cattle in inner yard, or *verandas*, the absence of windows, or when they do exist the fact that they are both too few and too small, all militate against the health of the inmates.

Common diseases.

The diseases mostly prevalent are malaria, lung affections, diseases of eye and skin diseases. Tubercle is very common among the female population, especially of Baniās, Bohoras, and others who rigidly follow the *parda* system, while it is very rare in any form, mild or severe, among agriculturists, whose whole life is spent in the open.

Plague.

The State was attacked by plague in 1903. In the first year two distinct attacks took place, one lasting from February to May, the other from August to October. In the city the mortality rose rapidly from 20 to over 90 deaths a day, there being 4,300 deaths in September and 3,085 in October. Everything was done to mitigate its ravages, but the people did not co-operate willingly. Free sites for camps and advances for the construction of huts were granted, while facilities for the disposal of corpses were made, wood for cremation being provided free. Some 400 cases were admitted to the plague hospital, of which 164 recovered. In all 9,015 deaths were registered. The plague ultimately affected the districts, where similar means to combat it were taken. It affected 170 towns and villages.

Further visitations occurred in 1904, 1905, and 1906. These resulted in the seizures and deaths enumerated below:—

In 1904 . .	10,359 seizures	and 9,313	deaths.
,, 1905 . .	915 ,,	,, 881	,,
,, 1906 . .	9,280 ,,	,, 7,158	,,

CHAPTER II.

ECONOMIC.

SECTION I.—AGRICULTURE.

(Tables VII to XV, XXIX.)

The agricultural conditions vary markedly in different parts of the State. The plateau section, which comprises the *zilas* of Indore, Mehidpur and parts of Rāmpura-Bhānpura, shares in the conditions common to the Mālwā highlands. The country in this region consists of wide-rolling plains, well supplied with streams, and covered for the most part with fertile black soil. The rainfall, which averages 30 inches, is sufficient to admit of both an autumn (*kharīf*) and a spring (*rabi*) crop being obtained off all but the poorest soils. General conditions.

In the region lying south of the Vindhyan range known as Nimār, and including the Nemāwar *zila* and the portion of the Nimār *zila* lying along the Narbadā valley, the soil, except the actual alluvium, is of rather lower fertility, and less retentive of moisture, requiring artificial irrigation for the production of a spring crop of the first class. The cold season, however, in this tract is of shorter duration than on the plateau and the rainfall appears to be slightly higher, but the absence of reliable statistics makes it difficult to express a definite opinion on this point.

The inhabitants of these two tracts are hard-working and skilful agriculturists.

Along the main line of the Vindhyas and Sātpurās and in the hills to the north of Rāmpura the soil, except the detrital deposits in the valleys, is shallow and of very low fertility and will only bear one crop, which is sown as soon as the rain has sufficiently moistened the ground. The inhabitants in these hilly tracts, moreover, are mostly Bhīls, Gonds, Korkus, Mīnas, and kindred races, who are poor agriculturists, and, as a rule, only cultivate a few fields sufficient to supply their own demands.

Besides the two general divisions of *māletru* or dry and *pīyat* or irrigated land, the cultivator divides the soil into three broad classes, depending on its conformation, situation, and the use to which it is put. Classes of soils.

Under the first system the soils are classed as *chauras* or even-lying, *dhālu* or sloping, and *chhāpera* or cut up by ravines and watercourses. Soils are classed by situation as *gaonwru*

or near villages, *bāra* or manured land close to houses and the like.

Classified by use the main divisions are *shiālu*, *shālu* (or *kharīf*) land, which bears crops sown in the autumn, and *unhālu* (or *rabi*), which bears spring crops, other divisions are *sālgatta* or low lying rice-bearing land, *charnoi* grazing land, *adān* manured and irrigated, usually garden land *bāgh* or *amrai* grove and fruit bearing. Besides these broad distinctions soils are divided into many classes, of which those given below are the most important.

Chikkat-kāli or *mār*, the black cotton soil of Europeans. This is again sub-divided according to its depth and power of retaining moisture. This soil will bear yearly two first-rate crops of all the ordinary grains without artificial irrigation. It also bears poppy and sugarcane where irrigable. *Pilotha* or *pīlī*, a yellow soil of no great depth, and with a higher percentage of sand in it than *chikkat*. Unless the rainfall has been good so that it can be irrigated, it is only sown with autumn crops. In places it is called *malsār* or *mau*. *Pāndhar* is a grey soil of loose sandy texture and of no great depth as a rule. It is generally found near villages, and on old village sites. It is only suitable for millets and other hardy crops, unless it can be irrigated. *Anthar-pātha* is a loamy soil but very shallow, having rock close below it. It is common in the hills, and will bear cotton and *jowār*, and in a year of unusually good rainfall spring crops also. *Khardī* or *sasari* is a stony soil of a reddish colour. It is a very poor soil, only growing autumn crops, and is exhausted in two or three years. *Bardī* is a poorer soil even than the last. It occurs on the hills and will only bear *kodon*, *kulthi* and *tilli*. *Talakh* or *Kachhār* is the name given to the highly fertile alluvial deposit found in bays and hollows in the beds of streams. It bears excellent crops of tobacco and vegetables, as well as of all grains.

Settlement Classification.

This is the system of classification ordinarily followed by the cultivator, and adopted hitherto in settlements. In the present settlement these numerous local distinctions have been abandoned, and the soil is now classed in accordance with its depth and consistency under a few general heads.

Dry land (*Māletru*).

The system followed is a modification of that obtaining in the Bombay Presidency. Under this system the soils of each village are classified by reference to each other without consideration of the soil of neighbouring villages, except that the same general rules apply in each case; thus each village becomes an isolated settlement unit. The artificiality of this system has here been avoided by dividing the soils into broad natural divisions in accordance with their obvious physical

distinctions, these classes being subdivided with reference to their agricultural value.

The ordinary classes adopted are Kāli, Khārdi, and Halki. These are subdivided into Kāli I A, the best black cotton soil, Kāli I, Kāli II, Kāli III. By this arrangement fields classed as Kāli I are 25 per cent. lower in agricultural value than those classed as Kāli I A, Kāli II is 25 per cent. below Kāli I and Kāli III 25 per cent. below Kāli II. The lighter soils follow these rich earths. These are classed by depth only, Khārdi being inferior soil with a depth equal to the span of one hand and 3 fingers; *Halki* with a depth of the span between thumb and little finger; as a rule Kālī III is also fixed by depth, the standard being ¾ of a cubit and under.

Various considerations modify this classification and graduate the soils between the main classes, such as the *dhālu* factor dealing with the slope of the ground, the *kānsla* factor with the prevalence of *kāns* grass (*Imperata spontanea*), the *gaongera* factor in lands near villages which can be easily manured, and the like. Unirrigated rice-bearing land (*sālgatla*) is included in dry land.

Irrigated land (*Piyat*).

Irrigated land is similarly dealt with. The best land is classed as *adān* I A, followed by I, II, and III, each 25 per cent. below the preceding in the scale of agricultural value. In Mālwā *adān* I A, I and II produce poppy or sugarcane, and *adān* III wheat, barley, or *mūngphalī*. The depth of the soil, nature of the water supply, and distance from a village all modify the assessment.

Seasons and operations in each.

The agricultural year is divided into two seasons. The *shiālu* or *kharīf*, the autumn crop season including the months from *Vaisākh* to *Kunwār* (*Asvīn*), extending that is from the end of May when ploughing commences, to October when most of the crops are gathered; and the *unhālu* or *rabi* the spring crop season which includes the months of from *Kunwār* to *Chaitra* beginning in October and ending in April.

The *kharīf* crops require a comparatively high temperature and a plentiful supply of water, all the more hardy and cheaper food grains being then sown such as *jowār*, maize, *bājra*, *kodon*, *sāwān* and the pulses while the *rabi* crops require cool weather and a moderate supply of moisture and consist of wheat, barley, gram and poppy.

Cultivated area.

The total normal cropped area amounts to 1,297,400 acres, of which 914,200 are sown at the *kharīf* and 383,200 at the *rabi*.

The cultivated area has been (1902) 1,112,320 acres.

Agricultural practice.

The *kharīf* crops are brought to maturity by the rain of the south-west monsoon, those of the later season depending

on the heavy dews of winter, artificial irrigation and the *mahāwata* or winter showers which fall between December and February.

All agricultural operations of the cultivator depend on the calendar and the influence of certain astronomical or astrological conditions and in particular on the supposed influence of the twenty-seven *nakshatras* or zodiacal asterisms and the occurrence of certain auspicious conjunctions.[1]

The reliance placed on these influences are illustrated by the numerous sayings which connect agricultural operations with the *nakshatras*. A few of these sayings, taken from the lips of the cultivators, are given below.

Krittika bhiji na kākra, Rohini tapyo na ghām
Mrigashira bāja na bāyaro, so, kanth, kyun bāndho tam thām

"If no rain falls during the Krittika (nakshatra) sufficient to wet the stones (kākra) and it is not intensely hot under Rohini and does not blow hard under Mrigashira, why then, my husband, should you build (yourself) a shelter."

In the absence of these signs the rains are sure to fail.

Sāwan bidī ekādas tīn nakshatra hoe Krittika hoe to karkase, Rohini hoe sukāl, Jo awe Mrigashira to har har to kāl.

"The 11th day of the dark half of Sāwan may fall under these nakshatras."

"If under Krittika it should rain, but no more than sufficient to just moisten the soil"

"If it rain under Rohini the season will be good, but if under Mrigashira famine will surely follow."

Ashādhi punam dina ghām bādal dhān bīj
Kottār khole nājaka bāki rākho bīj

"If on the day of the full moon of Asārh dense clouds appear, then open your granary and sell all the grain but that required for seed."

Good rain is assured in such a case.

Chitrādi chui undar mui
Hatya gāje undar nāche

"Rain under the Chitra nakshatra, and the rats and mice die, rain under Hasta and the rats and mice dance."

Rain falling in the first sign presages a good season when a plentiful downpour will drown the young rats, but if it comes in *Hasta* the season will be bad and the rats will play havoc with the crops.

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[1] Appendix B.

Varshe aslekha to ūmi maslega

"If it rains under the Aslekha nakshatra wheat (umi-ears of wheat) will be produced in abundance."

Magha ka barsana mā ka parsa

Rain under the Magha nakshatra is like a meal served by a mother (to her son).

The rain in this case is of the fullest and most advantageous kind.

Such sayings could be multiplied indefinitely. Many means are also resorted to to prognosticate the probable character of a season.

The first four days following the full moon in the month of *Phāgun* (March) are taken to represent the four rainy months of *Asār*, *Sāwan*, *Bhādon* and *Asvīn*. If big drops fall on any of these days there will, it is said, be good rain in the corresponding month. Similarly the first nine days of *Chaitra* are taken to represent the nine *nakshatras* which fall in the rainy months.

Agricultural operations. Tillage.

On the *Akhā-tīj*, the third day of the bright fortnight of the month of *Vaisākh*, when agricultural operations are supposed to commence, the cultivator goes to his field and places 4 lumps of earth, one at each corner. These represent the four rainy months, one lump being named after each month. On each a pot of water is placed. The next day they are examined; those which have become wet by percolation prognosticate good rainfall in the months they represent. The day fixed by custom for the commencement of agricultural operations is the 3rd of the bright fortnight of the month *Vaisākh*, which falls in May. It is known as the *Akhā-tīj* (*Akshaya-tritiya* or immortal third). Before commencing operations the ceremony of worshipping the implements used is invariably carried out. An actual instance of this may be taken from Sunel village in the Bhānpura *pargana*.

The village astrologer having fixed an auspicious day and hour, all the district officers proceed in procession to a selected spot with the *zamindārs*, *kānungos*, *patels*, clerks, and several cultivators, attended by musicians.

All are seated on a carpet, and the local Brāhman, usually a man holding land in the village, requests the senior official present to take his seat on a *pāt* (a small wooden platform) and join in the ceremony. This officer then seats himself turned towards the east. Two betel leaves with some rice, and a betel nut on it representing the god Ganesh, are first worshipped, then the earth, the ploughs, and the bullocks.

The bullocks are then fed with *puris* (thin cakes). After this the ploughing is commenced.

Similar ceremonies take place everywhere.

Field operations. Mālwā.

On *Akhā-tīj* the Mālwā farmer before the rain sets in begins his agricultural operations by passing a harrow (*bakkhar*) over his fields; this is done twice, first lengthwise and then crosswise. He then allows the field to weather in the sun, while he clears off the old stalks and weeds and burns them. When it has become dry and friable the field is ploughed and prepared to receive the seed.

Nimār.

In Nimār the land is generally ploughed in December, soon after the *kharīf* crops have been harvested, while it is still moist and easily worked as the soil in this tract becomes, on drying, very hard and difficult to break. Nothing more is then done, the soil being left to weather in the sun, till the approach of the rains, when the clods have become friable and can be broken up by the harrow.

Hilly tract.

In the poor soils of the hills no operations are commenced until sufficient rain has fallen to thoroughly moisten the ground.

Sowing.

Sowing is usually commenced under the *Ardra nakshatra* after one or two showers of rain have fallen. *Jowār* and other *kharīf* crops are, in Mālwā, sown either with the *shiālu-nai* or Phadak and in Nimār with the *tiphan*. Farmers ordinarily wait for the lucky time (or *muhurta*) for sowing which is fixed by the Parsai, the village priest or astrologer, who is repaid for his services with a few handfuls of grain from each cultivator. But famine and a succession of bad years are making the cultivator very much less dependent on the Parsai's predictions than formerly, and he is more apt to act on the maxim *Pani pare bona, dhār awe bhagna*, "Sow when it rains and run away when dacoits (*dhār*) appear." The hardy autumn crops give little trouble to the cultivator after they have been sown.

The ground after the *kharīf* crops have been sown is prepared for the spring crops by ploughing it at intervals of about a month to eradicate weeds and allow the rain water to soak deep into the soil. In the month of *Asvīn* or *Kārtik* it is ploughed for the last time and then sown. Wheat is generally sown with the *unhālu-nai* under the *Swāti nakshatra* and gram in *Hasta*. If the rain has been deficient in quantity and no more falls between October and the beginning of November the sowing of the *rabi* crops is generally abandoned.

Weeding (*nindai*).

The *rabi* crops require no weeding, but 15 days after the *kharīf* crops have been sown and the seedlings are about 8 inches high, the weeding harrow or *dora* is passed down the

rows of young plants to remove weeds. Two weeks later the process is repeated, and about a week after this the plants are thinned out by hand to a distance of 4 to 6 inches apart. This thinning process is called *gālni* in Mālwā and *illānī* in Nimār. A week or two after the thinning has been completed the field is weeded (*nindai*) by hand—a process which requires 8 to 10 men per *bīgha*.

In Mālwā these men are paid in kind, receiving 2½ seers of *jowār*; in Nimār 1½ anna to 2 annas cash is given. In places where the soil is poor a plough is often passed through the rows of plants in the *Magha nakshatra* with the idea of admitting more moisture to the roots of the plants. After this weeding nothing further is done in Mālwā until the crops are gathered, but in Nimār a *kolpa* or small plough is again passed down the crop before reaping. Reaping is generally commenced in the month of *Mārgashirsa*.

Protection. From the time the grain commences to form, the crop has to be protected against birds, deer, and wild pig. Usually a woman or boy is set to watch the crop, receiving from Rs. 4 to 5 a month. He sits on a scaffold, called a *dāgla*, raised 10 or 12 feet above the ground, from which point of vantage he hurls stones from a sling (*gophan*) or else cracks a whip made from the fibre of *san*, called a *phatāka*. Sometimes the invaluable aid of an empty kerosine tin is called in.

Reaping. The crop is either cut with a sickle (*darāti*) as in the case of *jowār*, a process known as *dhālni*; or is pulled out by the roots, as in the case of gram. It is then bound into sheaves and carried to the threshing floor called the *khala* and there stored until dry. The largest and the best filled heads are then separated from the rest, a process called *bedni*, and kept for seed.

Threshing. The *khala* or threshing-floor is usually placed near the village. The ground on which it is placed is moistened with water and then beaten with wooden mallets or trodden by bullocks until smooth, when it is smeared over with cowdung. An upright post about 6 feet high, called the *med*, is planted in the centre, and the whole surrounded by a thick wall, called a *kalār*, made of *jowār* stalks.

The heads of corn are then strewn over the *khala* round the *med*. Three to five bullocks yoked abreast are connected by a rope with the post and are driven over the ears of corn. Contrary to Jewish scriptural precepts the bullocks are usually muzzled. This is called *dāwan pherna*.

Winnowing. The next process is that of winnowing (*khalna*). After the grain has been trodden out it is collected into a heap of a particular shape called *khandār* in Mālwā and *rās* in Nimār. The *khandār* is then worshipped, after which it is winnowed, the

process being commenced from the eastern end. Three men are required for the process. One stands on a raised stool over 3 feet in height called a *tarwaya* in Mālwā and *tivaya* in Nimār. Another hands up the baskets of grain and husk. When there is sufficient wind the man on the stool simply empties the basket slowly while the man below keeps the pile of grain free from chaff with a broom. This pouring out of corn and chaff is called *dhārna*, and the heap of corn thus formed is called *thāpa*. If necessary it is winnowed again. The residue is then again trodden out by bullocks and re-winnowed. The grain from this second process, however, is kept in a separate *thāpa*, being of inferior quality. The refuse from the second winnowing is trodden over and winnowed a third time and placed in a third heap. The grain from these three different heaps have special names, which are given below—

Mālwī name.	Nimārī name.
1st *thāpa pahila gāyata*	*San-i-rās.*
2nd ,, *dusra* ,,	*Akkan.*
3rd ,, *tisra* ,,	*Kokan.*

The chaff (*bhūsa*) is used for feeding cattle. Cultivators are in the habit of keeping a *darāti* (sickle) or a plough share (*kusya*) buried in the *thāpas* as evil spirits are thus prevented from eating up the corn. Another safeguard is to weigh the heap when the spirits are afraid to touch the grain.

The Chāka.

The *thāpas* are then heaped together and a circle is marked round them, this collection being called the *chāka*. This heap is sometimes worshipped before the grain is used or sold.

Extent cultivated by one agriculturist.

A single cultivator owning a pair of bullocks can cultivate about 25 *bīghas* or 12 acres of *kharīf* land or 16 to 20 *bīghas* about 10 acres of *rabi* land; or 10 *bīghas* of *kharīf* and 10 *bīghas* of *rabi* including 3 *bīghas* of opium land.

Double cropping.

Double cropping (*dufasli*) is general on all irrigated land and is also practised in unirrigated and unmanured lands when the soil is very retentive of moisture. In *rānkhad* land near villages, which is easily manured, maize (*Zea mays*) or *san* (*Crotolaria juncea*) or *urad* (*Phaseolus radiatus*) are sown first, and if it rains in November, gram, peas, *masūr* or *tiwada* and *ājgira* are put in as a second crop.

In *sālgatta* or low-lying rice-bearing lands gram or linseed and occasionally wheat are sown, after the rice has been gathered.

In *adān* or irrigated land tobacco is followed by onions as a second crop. Maize, *san* or *urad* is often sown first on land which can be irrigated and manured, poppy or wheat being planted afterwards.

In some districts a crop of *mūngphalī* (*Arachis hypogea*) or chillis is grown before the poppy.

Mixed sowings. Mixed sowings called *bejara* are common. The cultivator sows this double crop to guard himself against total failure.

The most common mixture is *jowār* with *tūar*, but often *jowār*, *mūng*, and *tūar* are mixed together. *Mūng* is cut about a fortnight before *jowār* and *tūar* a month after *jowār*. Cotton is sown with *urad* and *tilli*. The *tilli* is cut first, the *urad* a week later, and the cotton picked last. Maize and *urad* are sometimes sown together. Other combinations are :—

Tilli and *jowār* ; *jowār* and cotton ; *tūar* and *tilli* ; *jowār* and *ambāri;* cotton and *ambāri* ; *tūar* and *urad* ; wheat and gram ; linseed and wheat.

Sugarcane and poppy are very commonly sown together. The poppy crop comes to maturity in three or four months, whereas the sugarcane takes twelve months to ripen. The outturn of poppy is not so large as it is when allowed to grow alone, but it does not interfere with the growth of the sugarcane.

Rotation of crops. Rotation called *panwa* is not very systematically practised, although well known to the cultivator. Rotation is commonest in land suitable for both *rabi* and *kharīf* crops. Such fields generally bear a *kharīf* crop in one year and a *rabi* in the next, provided either the *kharīf* or *rabi* crop is wholly or partially a pulse, so that a crop of pulse is grown upon it at least once in two years.

In rich fields capable of growing *rabi* crops *jowār* is usually alternated with wheat, gram or linseed ; in poorer fields cotton takes the place of *jow r*. Sometimes *jowār* is sown the first year, wheat or gram the second year, and cotton, *tūar* or another pulse in the third year. *Tilli* and *rameli* are rotated with *jowār* in ordinary and poor soils.

Fallow. Fields are seldom left fallow (*parat*) especially in Mālwā or on the alluvial soils of the Narbadā valley where the richness of the soil renders it almost entirely unnecessary.

A cultivator as a rule cannot afford to leave his land fallow for a whole year in populated districts, as his holding is too small. The three months' rest which the fields get between the *kharīf* and *rabi* crops in the case of double-cropped land, and from one *kharīf* or *rabi* season to the next, is found entirely sufficient. Poor shallow soils such as *khārdi* and *halki* (poor) in the hilly districts such as the Kāntāphor *pargana* require at least three years' rest after they have been successively cultivated for two or three years.

Soils of the higher classes even become exhausted after a long succession of crops unless they are manured. In such cases they are allowed to lie fallow for five to ten years after they have been sown successively for fifteen to twenty years.

Manures.

Manuring is but little practised, being practically confined to crops of poppy, betel, sugarcane and vegetables. The commonest manures are the dung of cattle and village sweepings. Each cultivator has a pit dug outside the village in which he collects his manure. This he allows to lie and putrify for about a year, before spreading it on his fields. Manure which is allowed to lie in the pits for over two years loses its efficacy. The supply of cowdung for this purpose is not large owing to its extensive use as a fuel. To a very small extent sweepings and night soil (*sonkhāt*) are also utilised as manures. Twenty-five cart loads of manure are required per *bīgha* of land.

Sheep and goat manure.

A common method of manuring a field in some districts is by grazing goats and sheep over it and herding them on it at night. A flock of 200 animals will in eight or ten days afford sufficient manure for a *bīgha* of ground. The owner of the herd gets Rs. 8 for each *bīgha* so manured. Camels are similarly employed. Their urine only is useful, their dung being of no value for this purpose, according to cultivators; the place on which they sit during the day and night, however, is believed to receive benefit from their exhalations. The man in charge of the camels is given bread, tobacco and opium, and sometimes a rupee for his services.

Oil cakes soaked in water are also used as manure. They are allowed to putrify for several days, the liquid manure thus made being generally used for betel vine and other valuable crops.

Green manuring.

This process consists in ploughing a growing crop into the soil before it has reached maturity. A quick growing crop and one that covers and shades the ground is considered best. It is imperative that the green manure should be ploughed into the ground at least a month before the other crop is sown. Several plants are used for the purpose, the commonest being *san*, Bombay hemp (*Crotolaria juncea*), *kulthi* or horse gram (*Dolichos uniflorus*), *urad* (*Phaseolus radiatus*), *gawār* (*Cyamposis psoraloides*) and *chaola* (*Dolichos sinensis*). *San* and *urad* are the commonest green manures used for poppy. Poppy grown on such green manure is called *sanchūr* or *uradchūr* as the case may be.

Silt.

Silt from tanks is also used, about twenty-five cart loads being spread on each *bīgha* of land. In some of the villages

of the Khargon *pargana* the fine detrital earth deposited at the foot of the hills is used as a manure.

Irrigated crops.

The only crops ordinarily irrigated are poppy, sugarcane and garden produce. Wheat, maize sown as a first crop in *adān* land, and occasionally barley, are watered when the supply is ample.

Diseases and pests.

The pests which commonly do damage to crops are rats. These animals always swarm after a year of deficient rainfall owing to the young broods escaping drowning; locusts occasionally appear, while rust or *gerua* is not uncommon.

Frost very rarely occurs, but in 1905 destroyed all the poppy and most of the wheat and gram.

Implements.

The implements used are few and of the simplest kind. In Mālwā they are of lighter construction than in Nimār, the stiff soil in the latter tract requiring heavier implements. The principal implements are described below :—

The *hal* or plough consists of five parts. The body (*nāgara*) is made of *babūl* wood (*Acacia arabica*) ; it is about 3½ feet long and 4 inches thick at the lower end tapering upwards. To its lower extremity is fixed a long pointed piece of wood about three inches long called the *chau*, which carries the iron ploughshare or *kusya*. The ploughshare is about 14 inches long. The *chau* fits into a socket in the *kusya* and the upper part of the *kusya* passes into a ring fixed in the *chau*. Only four inches of the share are allowed to project beyond the *chau*. The *nāgara* about 5 inches above the point where the *chau* is attached to it is pierced with a hole into which the pole, usually made of *khair* wood (*Acacia catechu*) and called the *hal*, is fixed. To the end of this pole the yoke or *jūda* is attached. Just below the upper end of the *nāgara* a peg called *hal-ka kīla* is attached to serve as a handle. The price of a complete *hal* varies from 2½ to 3 rupees. The yoke (*jūda*) costs Re. 1 and is removeable, being used for the plough, harrow or seed-drill as required.

Bakkhar.

The *bakkhar* or harrow consists of a slightly curved beam called the *bakkhar*, made of *babūl* wood, about four feet in length with a cross section of 4 inches. About a foot on each side of the centre of the *bakkhar* two shafts are attached to the under side. In each shaft a wooden peg called a *dānta*, about nine inches long, is fixed, to which an iron blade (*pās*) is fastened. The blade is about 5½ inches broad in the centre tapering to 3½ at the end. The pegs and the blade have the shape of an M. The *bakkhar* is guided from behind by a handle in the centre. On the upper face is fixed a wooden spar with a length of 4 feet. The top of this spar is bent and serves as a handle to the driver who directs the movements.

From the concave side of the beam pass two poles of *khair* (*Acacia catechu*) called *dāndī* of unequal lengths, one being about 9 feet and other of 6½ feet long. Through the end of the smaller beam a peg of wood called the *nādāheli* is driven. A rope passing below the longer pole and over the yoke is brought back and fastened to both the poles at this peg an equal strain on both poles being thus secured. The *bakkhar* is worked by two bullocks, the cultivator when driving often standing upon it to add to its weight. The price of a *bakkhar* exclusive of the yoke is Rs. 3.

Dora. There is no difference between a *bakkhar* and a *dora* in shape; it lies only in the dimensions. The *dora* is simply a small sized *bakkhar* the lengths of its beam, *dānta* and *pās* being 20, 10 and 8 inches respectively. It is a weeding plough and is passed through rows of young plants. The cost of a *dora* exclusive of the yoke is Rs. 2.

The *nai* or seed-drill is very similar to the *hal*, the share being so adjusted as to form a v shaped furrow, rather deeper than that made by the plough-share. To the left side of the body of the drill a bamboo tube called a *perni* is fastened surmounted by a wooden funnel the *nal-chuda* through which the seeds are dropped A complete seed drill costs about Rs. 4, exclusive of both *hal* and *nai*. The drill used with the *kharīf* crops called the *shiālu nai* is of lighter make than the *unhālu-nai* used for the *rabi* sowings. The *phadak* is a more elaborate form of seed-drill. The *phadak* resembles the *dora* in shape but has no blade (*pās*) while the wooden pegs are replaced by two small shares (*phana*) about a foot long tipped with fine iron points (*kuslī*). These *phana* make parallel furrows. Parallel to the principal beam, a small wooden spar is fixed across the shafts. Two hollow bamboo tubes (*perni*) rest on the ends of this spar and pass through holes in the shares. The top of these tubes converge so as to meet together in a single wooden cup, which is perforated with holes to correspond with the tubes. The driver walks on the right side of the *phadak*, with another man on the left who pours the seed into the cup with his right hand. In Nimār this implement has three tubes and is known by the name of *tiphan*, *i.e.*, having three *phāns*. The *phadak* and *tiphān* are used for sowing maize, *jowār*, *tūar*, *mūng* and other *kharīf* crops, while the *nai* is used for *rabi* crops. A cultivator who has a large quantity of seed to sow uses the *phadak* while a man who has to sow only a small field uses the *shiālu-nai*. A small heavy beam (*ghasītni*) about 4 feet long is often dragged behind the small *nai* or the *phadak* to cover in the furrows. In the case of the *unhālu* crops the furrows are not covered in. The price of a *phadak* is Rs. 3, exclusive of the yoke.

The *pathār* is a big beam or log of wood about 12 or 15 feet long with a diameter of nearly a foot. It is used for breaking the clods of a field in which irrigated crops are to be sown and in which beds have to be made. To each end a rope is fastened, which is attached to a yoke with a pair of bullocks, each pair being driven by its own driver. The driver presses the beam down with one foot, or gets men to sit upon it. Pathār.

The principal hand implements of the cultivator are the *khurpi* or weeding knife, the *darāti* or sickle, the *phāora* or spade, *kurhādi* or axe, *kudālī*, a pickaxe or mattock, *dantāli*, a rake, and the *pirāna* or goad. This last, unlike the goad used by the drivers of carts, has a heavy blunt piece of iron on the end which serves to remove the earth with which the ploughshare gets clogged.

The *nāna* and *charpala* are used in opium cultivation.

Of the gross cropped area, which amounts to about 1,297,400 acres, 939,400 acres or 72 per cent. are occupied by food grains, of which *jowār* covers 476,300 acres or 37 per cent., wheat 222,000 or 17 per cent., gram 75,900 or 5 per cent., and maize 56,000 or 4 per cent. Other crops such as pulses, *mūng*, *urad*, etc., cover 109,200 acres. Crops. Food.

The principal crops and area sown are the following :— Principal crops.

Jowr (*Sorghum Vulgare*) 476,300, wheat (*Triticum aristivum*) 222,000, cotton (*Gossypium indicum*) 126,000, gram (*Cicer arietinum*) 75,900, *bjra* (*Pencillaria spicata*) 59,600, *makka* (*Zea mays*) 56,000, *tilli* (*Sesamum indicum*) 36,400, linseed (*Linum usitatissimum*) 29,600, *tūar* (*Cajanus indicus*) 24,800, rice (*Oriza sativa*) 8,100, sugarcane (*Saccharum officinarum*) 7,900, *mūng* (*Phaseolus mungo*) 4,600, *poppy* (*Papaver somniferum*) 4,300, *kodon* (*Paspalum scrobiculatum*) 3,900, *batla* (*Pisum Sativum*) 3,000, tobacco (*Nicotiana tabacum*) 2,800, *rameli* (*Guizotia abyssinica*) 2,700, *kutki* (*Panicum miliare*) 2,700, *urad* (*Phaseolus radiatus*) 1,300.

In Nimār as soon as the *kharīf* crops are cut the fields are ploughed and the ground is allowed to weather in the sun. In Mālwā where black cotton soil prevails this is not done. The ground is harrowed twice, first lengthwise and then crosswise, before the rains set in. It is then allowed to weather in the sun and is cleared of weeds. After one or two good showers of rain, the *jowār* is sown, in Mālwā either with the *shialu*-nai or the *phadak*, and in Nimār with the *tiphān*. It is always sown by itself in Nimār, but in Mālwā is Jollār.

generally mixed with *tūar* or *mūng*. The quantity of seed per *bīgha* required is given below—

(*a*) Mālwā—

(1) If sown singly . . .	2½ seers.
(2) If mixed—	
jowār	1½ seers
tūar	½ seer
mūng	½ ,,
	2½ seers

(*b*) Nimār *Jowār* alone . 3 to 4 seers

In fifteen days the *jowār* seedlings are about 8 inches high, when the weeding harrow (*dora* in Mālwā and *kolpa* in Nimār) is passed down between the rows of plants to remove weeds and admit moisture to the roots. Two weeks later, when the *jowār* is about 20 inches high, the process is repeated, and a week later the plants are thinned out to a distance of about 8 inches apart. This thinning process is called *gālni* in Mālwā and *illāni* in Nimār. The plants weeded out serve as fodder for bullocks. A week or two after the *gālni*, the field is weeded, eight to ten labourers being employed per *bīgha*. These men are paid in kind in Mālwā, getting 2½ seers of *jowār*, and in cash in Nimār, receiving 2 annas a day. After the weeding nothing more is done in Mālwā up to the reaping, but in Nimār the *kolpa* is again passed over the field twice. Reaping is generally done in the month of *Mārgashirsha* (November) in both tracts. In some places, especially where the soil is poor, a plough is passed through the rows of plants, in the *Magha nakshatrā*. The processes known as *dhalni* (cutting) and *bedni* (lopping), which differ in Mālwā and Nimār, are then carried out. In Mālwā to carry out the *dhālni* a field is divided into *ols*, each *ol* consisting of 6 *chāns* or furrows. A cutter works down the length of the field, cutting his *ol* as he goes along and leaving heaps of stalk behind, called *koli*, at almost equal intervals, placed at right angles to his path. This man is known as the *dhālnewāla*; being followed by another called the *bāndhnewāla*, who binds the *kolis* into sheaves. For four cutters one *bāndhnewāla* is required. Each man is paid in heads of *jowār*. In some villages they give 7½ seers of *jowār* per *bīgha* cut, this payment being made after the grain is winnowed. This class of contract is known by the name of *udada* among cultivators.

After the fields are cut, the grain is built up into conical shocks known as *oga*; ordinarily the plants from one *bīgha* form one *oga*, but if the crop has been good two *ogas* are made from one *bīgha*. The *ogas* remain for two or three days on

the field before they are removed to the *khala* or threshing floor, where they are stacked in one big *oga*. Here the ears are left to dry in the sun. *Bedni* or lopping is generally done by women, who sit round the *med*, in a circle. Beside them are placed sheaves of plants, pointing towards the *med* or post in the centre of the threshing floor, thus forming the radii of the circle formed by these women round the post. The women cut off the heads and pile them in heaps before them. Stalks from which the heads have been cut off are removed and piled up so as to form a wall round the threshing floor called the *kalār*; a process called *ghodabharna*. Thus in Mālwā the *dhālni* and *bedni* are done at different places, in the field and in the *khala*. But in Nimār both processes are carried out at the same time. The field is as before divided into *ols* of 6 furrows each. A man then proceeds to cut the crop, making heaps of the plants with the head (called *tola*) at right angles to his path. These heaps are called *alasi*, and rows of *alasi* are called *hār*. The cutter is followed by two women, the *khudnewāli*, who at once cut off the heads, a process called *lāni*. The women walk in single file, each cutting the heads off the stalks of alternate *alasis*, storing them in baskets which they carry, and which they pour into another large basket, called a *khida*, placed in the centre of the field. A third woman called the *sarwawālī* follows and cuts off any head missed out by the first two, puts them in her *kholi*, the pocket formed by a fold of her *orni*. The cutter, the two head-loppers and the *sarwawālī* form one set of workers called a *joda*. Then come the *kidawāla* and his helper, the *uthānewāla*, who take up the *kidas* when full and remove them to the *punj* where all the heads are heaped together. One *kidawāla* and his helper can serve from two to three *jodas*. All these are followed by the *pindibāndhanewāla*, who binds the headless stalks into sheaves (*pindis*).

Wages are paid in kind, a cutter, head-lopper, and *sarwawālī* getting 2 *chaukis* or about 8 seers of *jowār* a day; and a *pindibāndhanewāla*, *kidawāla* and *uthānewāla* 4 *chaukis*, or 16 seers a day.

After the whole field is cut the ears stored in the *punj* are brought into the *khala* on a cart drawn by four bullocks. The spikes are then spread out and are left for about a week until they are dry. This spreading out is called *chaklakarna* or *bhuila baglāna*.

Maize is generally sown in *adān* or irrigated lands near village sites which can be manured with village sweepings. Maize forms one of the commonest crops sown on double-cropped fields. The second crop is generally poppy, and some times peas or gram, while in fields near towns vegetables often follow maize. Maize.

After the poppy or other *rabi* crop has been gathered the field is at once ploughed and harrowed and left to weather in the sun till the *Akhātīj*, when it is cleared of weeds. In the month of *Asārh*, after one or two showers of rain, maize is sown with the *shiālu-nai*. The quantity of seed required for one *bīgha* is one *dhari* (5 seers). In Mālwā maize is seldom sown singly, being generally mixed either with *urad* or with *chaola*, or with both. The quantity of mixed seed for one *bīgha* is as follows :—

Maize } one *dhari* or 5 seers.
Urad }

Chaola one *paseri* or 2½ ,,

Maize becomes fit to pass a *dora* or *kolpa* through after nine or ten days, the *dora* being passed again a week later. The plants are then thinned out (*gālni*) to form 2 to 3 feet apart. Four or five days after the thinning out weeding with the hand is done. Each man gets one *paseri* or 2½ seers of *jowār* a day as wages. For a *bīgha* about 8 labourers are employed. Different varieties of maize take from 2 to 2½ months to ripen. In places near towns maize is usually grown for the complete heads (*bhuttas*) and not for its grain. The heads (*bhuttas*) are then cut as soon as they are fully developed and before they have begun to harden. The *bhuttas* are eaten raw or more often roasted. The soft grain of green *bhuttas* is scraped off with a knife and several preparations are made with it. When it is grown for the sake of its grain, the stalks are cut with the head on and are stacked until dry, a process which takes nearly a month. Sometimes the cultivator brings the ears home and leaves them to dry on the *ora* or flat mud roof of his house. When the *bhuttas* are quite dry, the grain is beaten out by means of sticks (*lāthis*) or scraped off with a sickle (*darāti*). The wages for separating out the grain are the $\frac{1}{9}$ part of the yield. If forty-five seers are produced, 40 go to the owner and 5 to the labourer. The average outturn is from 2 to 2½ *mānis* (12 to 15 maunds) per *bīgha*.

There are two main species of maize, *sāti* or *sāthi* and *bāri*. Both are sub-divided into *dholi* (white) and *pīli* (yellow) varieties. *Sāti* or sāthi derives its name from the number sixty (*sāth*). It is so called on account of its ripening in 60 days. The other *bāri* takes 2½ months to ripen and its grain is larger than that of *sāthi*. The *pīli* variety is supposed to be best for *bhuttas*, and *dholi* for grain.

Of other varieties of maize *juna pāni-ki-makka* as it is called is planted in fields near towns in the month of April, and is reaped in *Sāwan* or about the end of August. It requires watering every week, and is sown solely with the object of selling the *bhuttas*.

Another variety is sown in Nimār after the rains when the waters of the Narbadā fall, leaving strips of alluvial soil. After some days these strips crack and break up. Maize is then thrown broadcast on to this land and swept with brooms, so that the grain falls into the fissures. This maize is sown in *Kārtik* (October-November) and is reaped in *Poush* or *Māgh* (January or February).

The dry stalks of maize become too hard to be eaten by cattle, but green stalks, which are considered very nutritive, are much liked by them.

The green *bhuttas* or heads are eaten either raw or parched. The grain is roasted to form *lāhi* or *dhāni*, and is also pounded up and made into *rotis* (bread) or boiled with vegetables into a gruel. Bhīls consider maize a great luxury.

Mūngphalī is grown to some extent both in Mālwā and Nimār. It is sown in irrigated land and is generally rotated with poppy. After the field has been cleared of poppy it is ploughed and allowed to weather in the sun up to the *Akhātīj*, after which it is harrowed twice. In *Asārh* (June—July) the seed is sown with the *shiālu-nai*, which is followed by a *bakkhar* to cover up the seeds. The quantity of seed required for a *bīgha* is about 12 seers. The seedlings appear in eight or ten days. A month later the *dora* or *kolpa* is twice passed between the seedlings. After this it is twice weeded at intervals of a fortnight. Eight labourers are required for one *bīgha*, each being paid 2½ seers of *jowār*. The nuts require no watering during the rains, but in the month of *Kunwār* (September-October) two waterings are given. In the month of *Kārtik* (October-November) the crop is ready. The nuts are then rooted out with a plough and are gathered by women. This gathering process is called *binana*. The wages are paid in nuts. Each woman brings her pickings, which are divided into 5 equal parts, of which one is given to her, the other four going to the owner; the labourers are also allowed to eat as many nuts as they like while at work. The outturn per *bīgha* varies from 2 to 3 *mānis* (12 to 18 maunds). The plants, both leaves and stalks, make good fodder for bullocks. The nuts are eaten both raw and roasted, and especially on fast days. They are also pressed in oil mills and an oil extracted from them, the cake made with it being a valuable cattle food. Mūngphalī.

The preparation of the wheat fields like those of other crops usually begins on the *Akhātīj*, the soil being turned with the *bakkhar*, which is passed over them several times before the rains. Wheat sown on irrigated land is not usually manured except when it is grown on *rānkhar* soil close to the village sites or in *adān* which has been lying fallow. In the latter case a crop of maize is grown as a first crop and the land is invariably Wheat.

manured. The manure is applied in August and September. In the rains the soil is ploughed two or three times before it is sown. Wheat is sown with the *nai* in *Kārtik* (October-November) and preferably under the *Swāti nakshatra*, the amount of seed required for one *bīgha* varying from 40 to 50 seers. It grows best in black soils. The crop is harvested either by uprooting or by cutting with a sickle. The wheat is then gathered into bundles of sheaves called the *pulas* and carted to the threshing floor, where it is trodden out by bullocks. The wages for cutting are given at the rate of five sheaves for every 100 sheaves cut. The chaff or the *bhūsa* provides good fodder. The outturn varies from 4 to 12. maunds per *bīgha* sown in very fertile districts as at Depālpur or Sānwer and in fields on the alluvium of the Narbadā. Dry crop wheat is either sown alone or with gram or linseed.

Two species of wheat, the *Mālwī* or *Dhola*, the indigenous variety which is considered the best, and the *pissi* or soft red wheat imported during the last decade, *Mālwi* wheat is grown on the best soil and *pissi* in exhausted and in which the *Mālwī* crop would give a poor yield.

Gram.

Gram and wheat are interchangeable crops and require the same preparatory tillage. But gram can grow on comparatively poor and shallow soils. It is sown under the *Hasta nakshatra*. When seedlings have begun to shoot the main sprays are generally removed to strengthen the plants. This process generally costs nothing as those employed are allowed to take the shoots, which are used as a vegetable and are also sun-dried and stored. Gram when it ripens changes to a rich brown colour; it is then generally uprooted. Those employed to gather it are given one *chāns* or furrow for every 30 *chāns* gathered. It is trodden out by bullocks and winnowed in the ordinary way. The stalks make an excellent fodder, and as it has a somewhat acid flavour is usually mixed with the *bhūsa* from wheat.

Sugarcane.

The preparation of the ground for sugarcane begins, as for other crops, on the *Akhātīj* day. The ground is harrowed crosswise twice and manured with cowdung and village sweepings (about 20 cart-loads to each *bīgha*) before the rains. In the month of *Asadh, Arh* (June—July) just after the first few showers have fallen the field is ploughed and sown broadcast with *san* (*Crotolaria juncea*) or with *chaola* (*Dolichos sinensis*). In the month of *Bhadon* (August-September) about the time of the *Rākhi* festival the *san* or *chaola*, while still green, is ploughed into the soil and allowed to rot. The putrefaction generally takes 20 days. The ground is then ploughed twice under the *Hasta nakshatra* (end of September or beginning of October). No

plough is ever passed under the *Chitra nakshtra* but towards its end (*i.e.*, in the fourth week of October) ploughing is taken up again. Plough and harrow are worked alternately, the latter breaking the clods and the former turning up the soil to expose it to the sun and remove moisture. This is done five times and after the 5th ploughing the ground is levelled with the *pathār* and the field ploughed in parallel ridges called *garar*, about one and half feet (a *munda-hath*) apart. Beds (*kyāra* or *patya*) are then formed. The cuttings of sugarcane, called *katla*, are placed horizontally in a line end to end along the furrows and watered while men walk down them and tread them well into the soil. The second watering called *jarwān* comes off after an interval of six or eight days and the third or *tijwān* after 15 days. Others follow at intervals varying from 10 to 12 days until the monsoon sets in. After the monsoon is over watering is recommenced.

Poppy is often sown with the sugarcane. In that case, it is sown broadcast simultaneously with it, and the beds are inundated. The outturn of poppy in this case is not so good and is known as *tora-ki-aphīm*. A field of sugarcane in which poppy is sown is called *kāligotakābār* and that in which green *san* has not been grown as a manure is called *kulabau*. Sometimes *methi* (*Trigonella foenum graecum*) takes the place of poppy.

When poppy is sown with sugarcane the sowing takes place between *Kārtik* (October-November) and *Aghan* (November-December), but if it is sown by itself it may be put in any time between *Kārtik* and *Māgh* (January-February) and *Phālgun* (February-March). In the month of *Chaitra* (March-April) when the crude opium has been collected, a plough is possed down between the furrows in which the sugarcane seedlings are now standing at a height of one to one and a half feet. A plank of wood called a *patti* about a foot long is then attached at right angles to the plough-share and drawn through the furrow so as to raise the earth over the roots of the plants, a process called *halnau barna* or *got-bāndhana*.

Then under the *Mrigashira nakshatra* (June) just before the rains the intervals between the plants are dug up to loosen the soil, a process called *moti-charhāna*, which is repeated in *Bhādon* (August-September).

In the rains the field is weeded about four times beginning under the *Mrigashira nakshatra* (June) and ending in *Hasta* (October). Twenty men are required for each *bīgha*, each man getting 2½ seers of *jowār* for the first weeding, while for

later weedings they receive the same quantity of wheat. The reason for paying in the more valuable grain is that as the canes grow the leaves tear the clothes of the weeders, making the work more troublesome. It takes nearly 12 months for the canes to ripen. They are cut in the month of *Kārtik* (October and November) and no sugarcane can be sown in the field for 2 years after owing to the very exhausting nature of the crop. In the third year it can be sown again. In the intervening two years the land is generally sown with poppy.

The outturn of poppy in the first year after the sugarcane is cut is not good owing to the exhaustion of the soil and presence of the roots of the cane which take some time to rot away. The cutting of the cane is done by a man called the *kutara* or *bhagra*, who is paid Rs. 3 per month and given two canes a day. There are two more men on the field called *chhilaras*, whose work it is to scrape off the long sheathing leaves springing from the joints (*balondi*). Each *chhilara* gets two annas a day and 2½ canes for scraping the leaves of 1,000 canes. The stalks are then sent to the *kohlu* or *charkhi* (the crushing mill), where the juice is extracted. These are brought by men called *perkatas* who take the leafy heads called *bānds* and cut the canes into small pieces for the mill. They work by turns in shifts of 6 hours and each man gets 2½ seers of *gur* or molasses and two canes a day, in payment. Two men attend to the mill, which is usually worked by the owner or his servant, and drop in the canes. These two men are called *ghaneri* or *kamera* and are paid like the *perkata*. Besides these there are two other men called the *chūlya*, whose duty it is to feed the oven (*chūla*) with fuel. The juice from the mill is collected in a large earthen pot called *nānd*. The squeezed pieces of cane known as *chhote* are spread on the floor to dry and are subsequently used as fuel in the furnace.

From the *nānd* the juice is transferred to a large iron vat 3 to 5 feet in diameter and a foot deep known as the *kadhai*. In the beginning the fire on which the *kadhai* is placed is fed with thorns of *babūl* (*Acacia arabica*) and *khejra* (*Prosopis spicegera*); afterwards with the squeezed and dried stalks of the cane. One man, generally the owner, sits by the *kadhai* and superintends the several stages of the boiling. The juice is mixed with half a seer of limewater containing 1½ *chhatāk* of lime (*chunam*). The whole is boiled for 3 to 7 hours. Special names are given to the different stages of the process. The first stage when the liquid begins to sink is called *ukālna*, the second *nāral-pāk* when the bubbles reach the size of a cocoanut, next *bele-pāk* when they are the size of

a *bel* fruit, and finally *batbati* when they become small again and burst at the surface, making a noise, *batbat*.

After the *batbati* stage the fire is removed and the *kadhai* allowed to stand for about an hour. Then the man at the *kadhai* puts a *batar* or large ladle into the boiling pan and takes out a little of the thick juice, and, covering the thumb and the forefinger of his right hand with ashes, rubs the *gūr* between them. If it has become sufficiently plastic and forms itself into a ball the *kadhai* is taken off the furnace. Another method of testing is to dip the fingers into water first, then into the fluid in the pan and immediately back into water. If the mass is found sufficiently plastic to take the form of a ball the pan is removed. The liquid is then left to cool and as soon as bubbles cease to rise to the surface is poured into an earthen vat of about the same size as the boiling pan, called the *chāk*. This viscous liquid called *mal*, is prevented from sticking to the sides of the *chāk* by being constantly stirred with a rod called the *pata*. If the *mal* is of first-rate quality it has no tendency to stick. This, however, is only the case when the canes are of a very good class, in which case it is generally unnecessary to add *chunam* water to the juice, and if added at all a very small quantity is sufficient. The *gūr* is finally allowed to solidify into cakes weighing about a pound each. The work of pressing and boiling goes on day and night during the cold season, generally beginning in December or January. It is a custom at the time of pressing and boiling for owners to offer canes, juice, and *gūr* to visitors and to allow the people of the village to take canes and eat *gūr* without paying, a custom which sometimes incurs considerable loss.

There are three varieties of sugarcane, *dhola* or white, *ponda*, and *kāla* or black.

The white variety is generally slender and is chiefly used for making *gūr*. The *kāla* or black species is good for eating and is generally grown for that purpose, while *ponda*, which is softer than the other two, and more juicy, and requires to be well watered and freely manured, is usually cut for market, fetching high prices.

Land intended for poppy culture is usually selected near villages in order that it may be easily manured and irrigated. The land is generally double-cropped (*dūfasli*), a crop of maize, *bājra*, hemp *san*, *urad*, *mūngphalī* or vegetables being grown on it in the rainy season. After the removal of this crop the ground is prepared for poppy culture. Under less favourable circumstances the land is prepared continuously from July till October by ploughing, weeding, and manuring at intervals, no first crop being sown. Poppy.

When maize, *san*, or *urad* are grown as a first crop in the rainy season, the poppy which is planted in the same field afterwards is called *makka-dusai*, *san-dusai* or *urad-dusai*, as the case may be. For the maize, *san*, and *urad* no manure is needed, but if *mūngphalī* is sown the field must be manured. After the rainy season's crop has been gathered the field is manured for the poppy either with village sweepings or green manure.

When the field is ready it is divided into beds (*kyāri*) about 10 feet square. Into these the seed is thrown broadcast and the earth turned over with a *khurpi* and watered at once. If the farmer is expert and intelligent the seed required for one *bīgha* is about ¾ seer or 1¼ lbs., but in the case of farmers of ordinary skill one seer or 2 lbs. per *bīgha* are used. Sometimes poppy is sown with sugarcane. In this case also the ground is prepared as mentioned above, but no beds are formed. Pieces of sugarcane are buried one foot deep in the field and the poppy seed put in immediately after and the field watered. The sugarcane does not sprout for a month and a half and does not interfere with the growth of the poppy plants, which germinate in 10 or 15 days.

Waterings.

If the soil is black cotton soil only seven waterings are required, but if it is of inferior quality nine waterings are required. In Mālwā as a rule poppy fields are watered seven times, the first watering being given at the sowing, the second three days after, the third a week after the second, and others at intervals of about a fortnight or 20 days ; after the flowers appear one more watering is given.

Each watering has a name.

The first is called *kōrwān kōradwān*.

The second is called *gārwān*.

The third is called *tisrāpānī*.

The fourth and fifth are called *pāyan*.

The sixth is called *phulwān* (the flower watering).

The seventh is called *ugalwān*.

Weeding.

Weeding is rather a labourious process and has to be gone through three times. Besides removing strange growths the poppy plants are thinned out to a distance of about 8 inches from one another. Weeding begins after the third watering and when the ground has dried to some extent. The weeding is done between the third and the sixth waterings. After the fifth watering there is no need for further weeding.

At the first weeding and thinning 16 men are required to weed one *bīgha*. The thinning process is called *kagga*

being the name given to the span between the thumb and the forefinger. At the time of the second and third weeding eight men are required. Each man is given 2½ seers of *jowār* a day or if the *jowār* is cheap two annas are paid in cash. Young plants weeded out are eaten as a vegetable.

Scarification and collection.

The process of scarification or *chirai* begins three or four days after the seventh watering. But before it is done the poppy capsules must be sufficiently ripe and covered with a pubescence of a light brown colour and not yield easily to the touch. The earliest sowings are in flower by January and later sowings in March. The process of scarification in the former case begins in February and latter case in March. The incisions are made by means of an instrument called a *nāna*. This instrument is made of iron consisting of three lancet-like blades tied together to form a three-bladed knife. The points are protected by cotton thread so that only sufficient blade projects to exactly incise through the pericarp and scarcocarp. The incisions are made from bottom to the top of the capsule. The incisions are repeated after an interval of three days; if the capsule is large it is incised three or four times, but if small only twice or thrice. The operation is generally performed about 3 or 4 o'clock in the afternoon and the *chīk* or crude opium being collected in the morning. The collection must be completed before 8 or 9 o'clock when the sun gets hot and coagulates the juice.

The *chīk* is scraped off with the *charpala*. This implement consists of a small flat metal plate, 3 inches broad and about 6 inches long, fixed to a wooden handle. Three sides are turned up while the fourth acts as a blade. When the *charpala* becomes full the *chīk* is emptied into an earthen pot full of linseed oil. To the upper part of the *charpala* a small piece of cotton soaked in linseed oil is attached and is used by the collector for smearing his thumb and the edge of the scraper to prevent adhesion of the juice. One *bīgha* of plants requires six men for *chirai* or scarification and twelve for *lugai* or collection. Both processes are repeated about three times and 54 men are thus employed in all per *bīgha*. The 18 men who scarify are paid 2 annas a day and the rest who scrape one anna a day.

A farmer has, therefore, to spend nearly Rs. 4-8 on the two processes for each *bīgha* of land. As the collection cannot be postponed, to insure the labourers' presence in the fields on the particular day they are paid Re. 1 advance as a retaining fee. After *chirai* and *lugai* are complete the plants often bear a small capsule, which is called *ubadla*. On these capsules the younger members of the household are taught how to scarify and scrape.

About a week after the *chīk* has been collected the capsules become hard and dry. They are then taken to the threshing yard, where they are trodden out by bullocks like ordinary grain and the seeds are winnowed and either kept for use in the household or sold in the bazar.

The quantity of *chīk* produced from a *bīgha* varies from 5 to 10 seers (10 to 20 lbs.). Well-to-do farmers sell their *chīk* in the open market. But generally the farmer is needy and has already hypothecated the proceeds of his crop to the money-lender who has made him advances of seed and cash.

Black tobacco. The field in which the tobacco is to be sown is prepared by any cultivator who owns it, but the crop is always sown by men of the Kumāwat caste, who earn their livelihood by the cultivation of this plant and the manufacture and sale of this article. The Kumāwat being satisfied that the field is properly ploughed and manured and that there is a sufficient supply of water for irrigation, takes a lease from the cultivator for one year. The State rate levied on such fields is generally Rs. 12 per *bīgha*, while the Kumāwat pays between Rs. 30 and 40 per *bīgha*.

For tobacco alluvial soils, which are nowhere extensive, are preferred, but it is very commonly sown in soils lying on the outskirts of village, which require but little manure. In ordinary soils the ground has to be manured either by *san* or village sweepings; about 20 cart loads of sweepings are required per *bīgha*.

When fields distant from a village are used for this crop they are ploughed and harrowed three to eight times and are then manured with cattle dung.

This preparation takes place in the month of *Asārh* (June-July). The cultivator after each ploughing lets the field rest for a week about the rain, before he ploughs it again.

While the field is being prepared seedlings are raised in small beds. The seed in these beds is sown broadcast under the *Pushya nakshatra*, by the Kumāwats.

These young plants are protected from heavy rain and sun by a covering, which is removed at the end of a fortnight as the plants can then stand both sun and heavy rain. A plot of 10 *biswas* is required to grow seedlings for a field of 5 *bīghas* (3 acres). The seedlings take about a month and a quarter to grow to the required height (about 3 inches) for transplanting.

The seedlings are then planted out in the field at a distance of about a foot apart, in rows 2 feet apart. This transplanting, which is called *chopani*, is done in the month of *Bhādon*

(August-September). Charges for *chopani* are rupee one per *bīgha*. After the sowing the field is weeded two or three times, the weeding charges amounting to one rupee per *bīgha* on each occasion. In the month of *Kunwār* (September-October) all superfluous buds are picked off so as to increase the size of the remainder. This process is called *kalturai* or bud breaking. The process costs one rupee per *bīgha*.

In *Kārtik*, a month later, the shoots growing out of the axils and the stalk are removed, a process requiring to be done three to five times. This is called *diri-turi* and costs two rupees per *bīgha* on each occasion, the operation being carried on through three months, ending in *Poush* or *Māgh*, about February.

The harvest is reaped about the middle of *Māgh*, the cutting charges amounting to eight annas per *bīgha*.

The cut plants are then spread out in a convenient place to dry in the sun. They are arranged in regular rows called *patheriya*. The plants remain in this position until dry, generally from 8 to 16 days, when they are re-arranged in heaps, called *sarya*, so as to dry the parts which were unexposed in the first arrangement, and remain so about a week. When dry the plants are watered and then stacked.

In stacking the plants are arranged in the *patheriya* form, the second layer of plants being placed at right angles to the lower row. Layers are thus arranged alternately till the stack called a *gari* is complet . Next day the leaves are plucked off, generally by women. Each woman gets one pice for each *judi* or bundle and is able to earn from 1½ to 2 annas a day.

The leaves are carefully sorted, the large leaves being used to make the *judi*, the smaller being collected separately and called *gathya* or *pothi*. Besides the women engaged in plucking the leaves, two men, each of whom gets from 2 to 3 annas a day, are employed, one to bring the plants from the *gari* to the women and the other to fetch water for the *judi*. Near the women a man sits, whose business it is to make up the bundles called *judi*. He takes a number of tobacco leaves and spreads them out on a piece of matting so as to form one continuous leafy sheet. On this the small bundles after being wetted with water are piled one upon another in a form called *judi*, which somewhat resembles a *pīpal* leaf in shape and is about 1½ feet long and a foot broad and 3 inches deep. When a sufficient number of small bundles has been piled together and the *judi* is ready it is covered with freshly plucked leaves which, together with the leaves spread out below, make a complete coating. It is then tied up with the fibres of the root

of the *Khākra* (*Butea frondosa*). The *judis* are then placed in stacks (*chāka*).

These stacks are covered over with stems from which the leaves havebeen plucked. After three days, the stacks are turned, the uppermost layer becoming the lowest. The stacks are turned over three times, a process known as rādyaına-pakāna (to ripen in stalks—*rāda*-stalk).

The bundles are then removed to sheds (*tāta*), in which they are kept by day, being spread out in the open at night. This process, which continues for 20 nights, is called *thand charhāna*.

The *judis* are then piled up into a big stack with the object that the weight of the bundles above should press out the moisture in those below. The position of the bundles is afterwards reversed, those from above being put below.

The *judis* are then again spread out in the sun in a form called *bhela*, which is like the *pāthria* form doubled.

The bundles are later on opened and put out in the sun to dry, and tied together again and put in piles of four *judis* (called *batha*) for 25 days, by which time they are completely free from moisture.

Then they are immersed in a solution of *gūr*. Three maunds of *gūr* are required for the outturn of one *bīgha* of land. When the *gūr* has soaked into the stems the bundles are opened and *churi* or leaf dust obtained from the small leaves in the bundles called *pothi* is placed between the layers and the bundles are made up again. The object of putting in the leaf dust is apparently only to increase the weight of the *judis*. The *judis* are then put into sacks, each of which weights 2½ maunds, and sold in the market. The man who puts new *bānds* of fibres on the *judis* gets a pice for each *judi* and the man who packs the *judis* into sacks gets 4 annas per day.

Industrial.

Of the industrial crops cotton covers 125,800 acres, *tilli* 36,300 acres, *rameli* 2,750 acres, linseed 29,600, tobacco 2,780 acres, and poppy 4,300.

Chief crops.

The principal crops at each season are given below.—

Kharīf crops.

Vernacular.	English.	Botanical.
Jowār . .	Great millet . .	*Sorghum vulgare* or *Andropogon sorghum*.
Bājra . .	Bulrush or spiked millet.	*Pennisetum typhoideum* or *Pencillaria spicata*.

Vernacular.	English.	Botanical.
Makka . .	Maize or Indian corn	*Zea mays.*
Kapās . .	Cotton . . .	*Gossypium neglectum* or *indicum.*
Tūar[1] . .	Pigeon pea . .	*Cajanus indicus* or *Cytisu cajan.*
Dhān . .	Rice . . .	*Oryza sativa.*
Rameli . .	Niger seed . .	*Guizotia abyssinica* or *oleifera.*
Tilli . .	Sesamum or gingelly	*Sesamum indicum.*
Sāwān . .	Small millet .	*Panicum frumentaceum.*
Kodon . .	Small millet .	*Paspalum scrobiculatum* or *stoloniferum.*
Urad . .	Black gram . .	*Phaseolus mungo.*
Mūng . .	Green gram . .	*Phaseolus radiatus.*
Sāta . .	Sugarcane . .	*Saccharum officinarum.*

Rabi Crops.

Vernacular.	English.	Botanical.
Gehūn . .	Wheat . . .	*Triticum aestivum* or *sativum.*
Chana . .	Gram . . .	*Cicer arietinum.*
Alsi . . .	Linseed . .	*Linum usitatissimum.*
Masūr . .	Lentil . . .	*Ervum lens.*
Batla . .	Peas . . .	*Pisum sativum* or *arvense.*
Tivada . .	Horse gram . .	*Dolichos biflorus.*
Aphīm . .	Poppy . . .	*Papaver somniferum.*
Jau . . .	Barley . . .	*Hordeum vulgare.*
Tamākhu . .	Tobacco . .	*Nicotiana tabācum.*
Kākun . .	Italian millet . .	*Setaria italica.*
Chaola . .	Indian beam . .	*Dolichos sinensis.*

Of these maize, *jowār*, *bājra*, wheat, rice, barley, and gram are the staple food grains and *mūng*, *urad*, *tūar*, *batla*, and *masūr* subsidiary.

The most important are *tilli*, *rameli*, poppy-seed, linseed and *mūngphalī*. A list is appended. Oilseeds.

Vernacular.	English.	Botanical.
Mūngphalī .	Ground nut . .	*Arachis hypogœa.*
Rameli . .	Niger seed . .	*Guizotia oleifera* or *abyssinica.*
Alsi . . .	Linseed . .	*Linum usitatissimum.*
Arandi . .	Castor oil plant .	*Ricinus communis.*
Tilli . . .	Sesamum . .	*Sesamum indicum.*
Aphīm dāna, khas-khas.	Poppy seed . .	*Papaver somniferum.*

[1] Also sown as a *rabi* crop.

Fibres.

Cotton is the only important fibre plant, hemp being cultivated to a small extent only.

Vernacular.	English.	Botanical.
Kapās . .	Cotton . .	*Gossypium indicum.*
San . . .	Deccan hemp .	*Crotolaria juncea.*
Ambārī . .	Hemp . . .	*Hibiscus canabinus.*

Stimulants.

Opium, *bhāng* and *gānja* are the stimulants produced. Only poppy is extensively sown.

Vernacular.	English.	Botanical.
Aphīm . .	Poppy . . .	*Papaver somniferum.*
Gānja, bhāng .	Indian hemp . .	*Canabis sativa.*
Tambākhu .	Tobacco . .	*Nicotiana tabacum.*

Spices.

Many spices are grown; *ajwān*, *rai*, *dhania*, and ginger are the commonest. Sugarcane may be added though not strictly speaking a spice.

Vernacular.	English.	Botanical.
Sāta, Bār . .	Sugarcane . .	*Saccharum officinarum.*
Sonph . .	Dill seed . .	*Anethum sowa.*
Mīthā nīm . .	Curry leaf . .	*Bergera Konigii.*
Mīrchi . .	Chillies . . .	*Capsicum.*
Dhania . .	Coriander seed .	*Coriandum sativum.*
Ajwān . .	Ajwan . . .	*Lingusticum ajowan.*
Jīra . . .	Cumin . . .	*Cumminum cyminum.*
Haldi . .	Turmeric . .	*Curcuma longa.*
Barī sonph .	Fennel . . .	*Foeinculum vulgare.*
Pān . . .	Betel leaf . .	*Piper betel.*
Kāli mīrch .	Pepper . . .	*Piper nigrum.*
Rai . . .	Mustard . .	*Sinapis juncea, racemosa, etc.*
Adrak or Sonth .	Ginger . . .	*Zingiber officinale.*

GARDEN PRODUCE. Vegetables.

A large number of native plants are cultivated as vegetables, many kinds of gourd, cucumber, potatoes, cauliflower, cabbage, tomāto, onion, carrots, yams, garlic, the egg-plant (*Solanum melongena*), *mūri* (*Foeniculum panmosi*), *methi* (*Trigonela foenum graceum*) and *pālak* (*Rhinacanthus communis*) being the most common.

Fruit trees are also largely grown, those noted below being the most important. Fruits.

Vernacular.	English.	Botanical.
Adū . . .	Peach	*Amigdalus persica.*
Rāmphal . .	Bullock's heart .	*Anona reticulata.*
Sītāphal . .	Custard apple .	*Anona squamosa.*
Phanas . .	Jackfruit . .	*Artocarpus integrifolia.*
Kamrakh . .	. . . .	*Averrhoa carrambola.*
Mahuā . .	Mowa . . .	*Bassia latifolia.*
Papai, Arand-kakri.	Papay . . .	*Carica papaya.*
Karonda . .	. . . .	*Carissa spinarum* or *carandas.*
Nārangi . .	Orange . . .	*Citrus aurantium, decumana, etc.*
Nīmbu, Limbu .	Lime . . .	„ „ *var-acida.*
„	Sweet lime . .	„ „ „ *Limeta.*
„		„ „ „ *limonum.*
Jāmun . .	Rose apple . .	*Eugenia jambolana.*
Anjīr . .	Fig	*Ficus carica.*
Phālsa . .	. . . .	*Grewia asiatica.*
Kavīt . .	Wood apple . .	*Feronia elephantum.*
Am . . .	Mango . . .	*Mangifera indica.*
Shahtūt . .	Mulberry . .	*Morus indica.*
Kela . .	Plaintan . .	*Musa paradisica.*
Jāmphal . .	Guava . . .	*Psidium guava.*
Anār . .	Pomegranate . .	*Punica granatum.*
Imli . .	Tamarind . .	*Tamarindus indica.*
Dākh . .	Grape, vine . .	*Vitis vinifera.*
Ber . . .	Jujuba . . .	*Zizyphus jujuba.*

The following table gives the average weight of seed required for a *bīgha* of land and the average yield. The *bīgha* is five-eighth of an acre. Seed and yield

Crop.	Seed per *bīgha.*	Average yield in maunds per *bīgha.* 1 maund = 40 seers.
Makka	2 to 7 seers	3 to 9
Tilli	1 „ 1½ „	2 „ 5
Jowār	2 „ 3 „	3 „ 9
Alsi	5 „ 12 „	2 „ 9
Wheat	18 „ 25 „	3 „ 6
Jau	5 „ 20 „	3 „ 9
Dhān	5	3 „ 12
Cotton	5 „ 8 „	1 „ 8
Gram	15 „ 20 „	1 „ 6
Poppy	2 „ 9 „	3 „ 5
Tūar	3	2 „ 9
Rameli	7 „	2 „ 6
Bājra	2 „	
Mūng, Urad, Masūr, etc. . .	20 „	3 „ 9

The cultivator is careful to select the best ears of corn as seed for the next year. No new varieties of seed have been as yet successfully introduced. After the last famine, wheat seed from Chandosi in the United Provinces was used and it grew well, giving good crops. Similarly gram seed from northern India was used. The plants germinated well, and were larger than those produced from local seed, but unfortunately they did not bear grain.

No new implements or machinery has been adopted excep the small roller mills used for crushing sugarcane, which have almost entirely ousted the old stone press.

Irrigation.

In the State irrigation is of two kinds from wells or *orhīs* (wells constructed on the bank of a stream and fed by its waters) and by channels from tanks.

Where wells or *orhīs* are used the water is usually lifted by the *charas*, a leather bag raised by a pair of bullocks walking backwards and forwards on an incline made for the purpose. The Persian wheel is rarely used.

The wells vary from simple unbricked excavations to elaborately built *baoris*, with steps leading down to the water. Where the bank of the river is too steep for one *charas* to raise the water to the level of the field two or three *orhīs* are constructed one above the other, the water being lifted from one to the other till the field level is reached. This system of working is called the *kadī* system, being where there are two or three *orhīs* termed *do-kadī*, *tīn-kadī* and so on, according to the number of *orhīs*. This system is expensive as it requires a *charas* and a pair of bullocks at each *orhī*, a fact recognised in the assessment, which is always lower on such land than on land irrigated directly from one well. There are some very fine *orhīs* in the State constructed in the time of Mahārāja Tukojī Rao II; one *do-kadī orhī* on the banks of the Gambhīr river at the Bagoda (23°43′N.-75°47′E.) village near Indore having platforms for eight *charas* at each level. Irrigation from tanks is carried on through sluices in the embankment, the water being led into the fields by means of channels. When the water in the tank gets too low for irrigation by gravitation water-lifts are employed such as the *dhekri* or *latsupri*, *belcha* and *dogra*.

Sources of irrigation.

The total number of irrigation works in the State is 31,351, out of which 18,790 are in use and 12,861 have fallen into disrepair. Of these means of irrigation the wells usually belong to private persons and tanks to the State. Of the whole irrigated area ¼ is irrigated by means of tanks and ¾ by means of wells and *orīhs*.

Control.

Increased revenue is derived from irrigation by the higher rates of assessment levied on irrigated land. No separate

rate is levied in the State, but the higher rates levied on irrigated land are so adjusted as to include extra payment for the possession of a well.

Until recently all irrigation works were maintained by the district officers, a sum for their upkeep being granted from time to time by the Darbār. But they were never properly looked after and have mostly fallen into disrepair.

The improved state of the general administration introduced about 1850, and the great personal interest taken in revenue matters by Mahārāja Tukojī Rao II, led to rapid development in the construction of irrigation works both State and private, but with his death the impetus he had given at once died away and little or no trouble was taken even to keep existing works in a condition of efficient repair, and the whole State is now covered with wells and tanks, many of considerable size, of which few are in really good order.

Since the State came under administration attention has been directed to the repair of these works and active steps are being taken to restore them.

The distribution of water from State tanks is managed by a special officer employed for that purpose. State irrigation works do not irrigate *jāgīr* lands.

Wells.

The average depth of wells sunk in black soil is from 40 to 50 feet and in yellow soil 25 feet. The average cost of digging a *kachcha* (unbricked) well varies from Rs. 100 to 300. Such a well, supporting two *charsas* sunk in black cotton or yellow soil, costs about Rs. 100; if, however, in sinking it a stratum of *murrum* or stones is met the cost comes to about Rs. 300.

The cost of making a bricked well varies from Rs. 300 upwards. A well with one *charas* costs about 500 rupees.

The total number of wells in the State is 27,036, of which 16,434 are in use and 10,602 have fallen into disrepair.

The average area irrigated per well is about 4 acres.

One *charas* working for a day of 10 hours, with a lift of about 25 feet, irrigates about five *bīghas* (3 acres) of land; the State *bīgha* being 165 feet square.

Concessions to well sinkers.

Certain concessions are made to well sinkers under the "Rules for digging wells" issued in 1906.

In the case of a masonry well dry rates are levied on land irrigated by it for the first 6 years, dry rates *plus* half irrigation rates for a further period of 12 years, and dry rates *plus* full irrigation rates for the next 12 years. At the revision

of the settlement new rates will be fixed. Similar concessions are made in the case of half-masonry and earthen wells, but for shorter periods.

Correct figures shewing advances made during early years for the construction of irrigation works are not available, but in 1901-02 Rs. 25,000 were advanced at an interest varying from 5 to 6 per cent. repayable in 4 years. In 1903-04 Rs. 24,000 and 1904-05 Rs. 25,000.

In rare cases, chiefly in the hills, small embankments for the purposes of holding water are made when the fields consist of low-lying land. Such fields can produce paddy, gram and sometimes wheat. The outturn is thus increased on such land by one-fourth in ordinary years, and is also useful as the water so held up causes *kāns* grass to decay and in three or four years eradicates it.

Cost of irrigation.

The cost of irrigating a *bīgha* of land depends upon the depth of the well from which water has to be lifted and varies from Rs. 4 to 7 per *bīgha*.

Cattle and livestock.

Mālwā with its certain rainfall, wide grass-covered plains and ample water supply and Nimār with the Narbadā river and numerous tributaries have always been important centres of cattle breeding. It would appear, however, that more care was taken in former days to maintain purity of stock than is now the case. The practice of general interbreeding and carelessness in selecting bulls has already resulted in crossing causing a great deterioration of the local breeds, and unless cattle breeding is taken up systematically by Darbārs there is great danger of the fine Mālwī and Nimārī breed disappearing altogether.

Most cultivators are well versed in the good points of cattle; these are, generally speaking, a soft smooth coat, slender tail, broad forehead, broad and big jawbones, the body set firmly and squarely on the hoofs, which should be erect and not slanting and light in colour; the eyelashes, the eye membranes and the hair immediately surrounding the eye socket and the muzzle should be black. There should not be any loose skin on the sheath, and the dewlap must not hang too loosely. Bullocks with a long sheath and big dewlap are said to be easily tired.

These points, good and bad, are embodied in numerous local sayings of which a few are given below.

Kāli kachhyo, bengan khuro jy dhars
Pātal puchho Songo, mongo lijo uro.

A wife tells her husband on his way to market "If you come across a bullock whose testes and the part between the

thighs are black (*kālī kachhya*), whose hoofs are black and shaped like a brinjal fruit (*bengan khura*) take him at once whether he be cheap or dear."

Hātware jājo kanth

Bhurya ka mat dekhjo dant.

A wife says to her husband "Husband, go to the market but do not trouble even to examine the teeth (to know his age) of a piebald bullock."

Singa kori sir bhamrāla

Mat lījo kanth tū kāla.

A wife says to her husband "Do not buy a bullock which has got white spots like cowris in his horns, or one whose forehead has a *bhawra* (hairs in a spiral) or whose colour is black." The common belief is that lightning strikes a black bullock.

Sānki lijo sātalya,

Mat lijo pātalya.

"Husband, it is better to buy even a *sānki* (whose forehead is characterised by hairs in a spiral) or *sātalya* (one which has seven teeth ; both *sānki* and *sātalya* being ominous signs), but do not buy a bullock which is naturally weak and thin."

Sāma singo dangaro pachhal puni nār

Wākar kubho adami tane māta age mār.

"A bullock with horns pointing to the front or a woman with too big hips or a fat man whose sides bulge out like those of a goat, are useless and should be sacrificed before the goddess."

Local breeds. The chief breeds of cattle found in the State are the Mālwī including the Umat-wāri, the Nimārī and Gondī.

Mālwī. Mālwī cattle are bred, as the name implies, throughout Mālwā. The breeders do not generally own large herds, few possessing more than a dozen breeding animals, though here and there a man owns 100 or 200. The cattle of each village are grazed in a common herd often 300 or more together. Bulls dedicated to village gods are always numerous and generally of superior class. The cows are covered by the young bulls belonging to the village herds which have not yet been castrated. As a rule a bull is not allowed to be with a herd for longer than three years, and after the expiry of that period is transferred to another village to avoid inbreeding.

The professional herdsmen are Ahīrs and Gwālas, the other castes who breed cattle being Ajnas, Gūjars, Khātīs and

Sondhias. The chief centres of Mālwī cattle breeding in the State are Jhārda, Jagoti, Tarāna and Kāyatha.

The rainfall of these places varies from 30 to 40 inches, and the soil on the lowlands is fertile, providing first-rate grazing on the uplands and low hills. Grass is also cut in large quantities for use as hay during the hot season when other fodder becomes scanty. The breeding cows, young stock and bulls are herded together. Heifers are bred at from 3 or 4 years of age. Cows generally produce two calves in four years. Very few of the cows yield much milk, seldom giving more than 2 to 3 seers (4 to 6 lbs.) a day. The cows belonging to ordinary cultivators and other breeders are rarely milked, the calf being given the whole. A good Mālwī cow costs from Rs. 20 to 30 and a good pair of bullocks from Rs. 60 to 100 and sometimes as much as Rs. 200.

Bullocks.

Pure bred Mālwī cattle are particularly true to type, and have certain unmistakable hall-marks. The predominating colour is pure white, and though grey and silver grey specimens are common, broken colours are unknown. In a grey and silver grey specimen the limbs, neck and head are of a darker shade than the body. Though of only medium size, standing from 48 to 60 inches, they are hardy animals adapted for any description of ordinary work. They are spirited, active and strong but not swift and are equally good for the plough, the cart or for well work. Mālwī cattle are generally very handsome with wide deep frames not very long. The limbs are shapely, with good flat bones, and round hard feet which do not require shoeing even for work on metalled roads. There is always a slight droop in the hind quarters. There is not much loose skin on the sheath, though that on the neck and dewlap is well developed. The hump is large. The head and horns are very characteristic. The muzzle should be large and, together with the eye membranes and the hair immediately surrounding the eye socket, of a jet black colour; this last trait is the infallible "hall-mark" of a pure bred Mālwī. The head should be short, the eyes dark and prominent, but of docile appearance. The ears must be short with little or no tendency to droop. The horns, which are very characteristic, should be set wide apart, be moderately thick at the base, of fair length and sharp pointed and must invariably spring forward and upward from the head with a graceful outward bend. The ears should be neither large nor pendent but have a slightly downward inclination. Some cultivators have religious prejudice against the castration of cattle, and rather than submit them to this operation, sell them at a low price.

Castration is performed at about 4 years of age by the process of "crushing."

The Umatwāri cattle are a local variety of the Mālwī, met with in Umatwāra, the district in which Talen lies. No distinction is, as a rule, made between Umatwārī and Mālwī cattle except by breeders. But those who know can at once distinguish one from the other. The Umatwārī is of heavier build than the Mālwī breed, otherwise the points are just the same. The Umatwārī bullock, as he grows old, becomes clumsy and slow, and requires more food than a Mālwī bullock doing the same amount of work. A Mālwī bullock will work all through the day, while the Umatwārī bullock requires rest at noon when the sun is hottest. The people in Umatwāra feed their bullocks on the pods of the *khejra* (*Prosopis spicigera*) called *pāpara*, which the breeders of Mālwī bullocks consider objectionable, as it is said to make the bullock fat and causes him to pant if worked in a hot sun. Bullocks bred on the banks of the Lakhūndar river known as *Lakhūndar-kātha* are very much prized by the cultivators of the Rāmpura-Bhānpura *zila*.

Nimār cattle are almost entirely bred in Holkar's Nimār, parts of the Barwānī and Dhār States and parts of British Nimār. The chief centres in the State are Un, Brāhmangaon, Chikhalda, Dhargaon, and Bhīkangaon. Those bred in the hills of eastern Nimār at Bhīkangaon and elsewhere are shorter in stature. The bullocks of Un in Indore and of Thikrī (Dhār) and those of Rājpur and Barwānī are considered the best. The system of breeding is uncontrolled and generally now-a-days no care is taken in selection of the bull. There is plenty of grazing land both in the Sātpurā and on the slopes of the Vindhyas and the country is well supplied with water. The cows as a rule do not give much milk and the calves are as a rule given the whole. A Nimār cultivator of the Narbadā valley is more careful as regards the feeding of his cattle than his neighbour on the plateau. A Mālwī bullock seldom gets anything besides grass and *karbī*, but the Nimār cultivator feeds his bullocks on chaff, which he carefully prepares, and even on grain, the quantity given varying with the seasons of the year and the work which the cattle have to do. The grain given, called *chandi*, consists of the inferior kinds obtained in the second and third winnowings. The following are usually given: *tūar*, *chana*, *urad*, *kulthi* and *methi*. A bullock gets from one to two seers a day. The food is moistened with water and mixed with salt. Sometimes cotton seed and linseed oil cakes are given. No *chandi* is required in the rains when grass is abundant, otherwise it is given all the year round, and in the season when the bullocks are hard worked its quantity is doubled. In the cold season they are given oil and in the hot season *ghī*.

Nimār.

These cattle are much larger than those of Mālwā and well adapted for slow heavy road work, and are used by the Commissariat Department for heavy transport. They are bred by the ordinary agriculturists. They can readily be recognised by their colour and their horns. The colour is generally a broken red and white in large distinct patches, though occasionally an animal is almost wholly red with a few white markings. The red is always a light and often a yellowish red, while the markings are never pure white, being of bluish or dingy tinge caused by small spots of red being scattered throughout the white patches. The horns are very thick at the base, blunt at the point, flattened, and curled over the head. The muzzle, eye and other exposed membranes are generally flesh coloured, although mottled or black muzzles are occasionally seen. The head is coarse and large, big at the muzzle, wide and long; eyes are prominent, but the ears are large and pendulous. The appearance of the head and eye accurately indicates the character of this breed, which is slow and lazy with no great capacity for hard work or endurance. The neck is of moderate length and thick, the pendulous skin underneath being strongly developed, thick and leathery, so that it does not swing loosely when the animal moves. The loose skin on the sheath and navel is also strongly developed. The frame is long, square and deep and the hump large and the pelvic bones particularly prominent. The quarters are long and level and the thighs deep and muscular. Nimārī cattle stand well on their legs but the leg bones though large are round and coarse and the feet big, unshapely and soft. A good pair of Nimār bullocks is worth Rs. 200 to 250.

Gondī breed. The Gondī or Gondwānī breed, which is peculiar to the Nemāwar district, appears to be a cross between the Mālwī and Nimārī. They are a hardy breed, and smaller in stature than either the Mālwī or Nimārī cattle, and not so shapely. The predominating colours are white and red, though black and mixed colours are occasionally met with. No special herds are kept for breeding purposes and the cultivators are the chief breeders. The Gondī bullock is a fast trotter and good for cart work, which he can draw even over steep hills. His feet are hard and do not require shoeing even on stony ground. A pair of Gondī bullocks costs from 25 to 60 rupees.

Rend breed. This is the same as the Gīr breed which is bred in the Gīr forests and hills south of Kāthiāwār. A large number of these cattle were imported from Gujarāt in 1900. These by crossing with Mālwī cattle have given rise to a new breed mainly met with in the Indore *zila*.

Harambī or Khillārī cattle. The Harambī cattle are bred in the Sātpurās. In Indore they are used chiefly for dragging carts. They are bred extensively by professional herdsmen in the Sātpurās, chiefly within State limits, chiefly in Warla, the village of Solan being the centre. These cattle are bred by Khillārī or Thillori Dhangars, and Banjāras. The former are professional cattle dealers, the latter also cultivate land. Each owner has from 25 to 200 head, which move in herds of about 100, with two men in attendance. Especially selected bulls are herded with the cows and young stock. Young bulls are generally sold when 1 to 2 years old for Rs. 15 to 20 each, but cows and cow calves are rarely sold. The herdsmen do not generally remain in stations but wander from place to place in search of new grazing grounds. There is never an absolute scarcity of grazing in this tract except occasionally at the end of May. At this season, when the grass is very dry and unnutritious, half a pound per head per day of oil cake or cotton seed is given together with the leaves of the *anjan* (*Hardwickia binata*) and *pīpal* (*Ficus religiosa*). These cattle are never sheltered and very rarely brought near villages, which makes them extremely wild, except with their own herdsmen. In the rains a rocky place bare of soil, with good natural drainage, is selected, where the cattle are penned at night. During the day they graze in the adjoining jungle. At this season the Khillārīs pitch *pāls* for themselves while the Banjāras build small huts with *jowār* stalks plastered over with cowdung and mud. The ordinary grazing fee charged is 4 annas per head per annum. Khillārī cattle are mostly bred in the State at Sendwa, Solan Kundia and Dhodwāda village.

Cultivated crops occupy a very limited area in this part, and in January and February the cattle are brought down from the hills to the cultivated plains, and range over the fields, which are then bare of crops, but afford fair grazing in the stubble. Considerable benefit results to the owners from the droppings of the cattle. Heifers breed when about four years old, cows producing calves about every second year. The calf suckles as long as the cow remains in milk. The young bulls are bought up by local dealers and when sold are herded separately from the cows for a month in the hills and are then driven in small droves towards the Deccan for sale. They are as far as possible handled and made more or less domesticated, but they are not easily tamed and it takes at least three months to make them at all tractable.

Khillārī cattle so closely resemble Mysore cattle in conformation, that there can be little doubt that those bred in the Sātpurās must have sprung originally from imported stock. It is said that about 100 years ago one Gowdia, a Dhangar of the Nāsik district, who owned Mysore cattle,

took them to the Sātpurās in a year of scarcity, the present Khillāris being descendants of these cattle.

Khillārī bullocks are excellently adapted for field or road work and are in high favour with the better class of cultivators in the Deccan. They are sufficiently strong for all ordinary purposes, and inherit a good deal of the firiness of temper, activity, endurance and hardiness which are characteristic of pure bred Mysore cattle. The Khillārī cattle are of bigger frame and coarser in bone, and have lost the high bred appearance of head and horn which the Mysore bred possesses.

The loose skin of the neck, dewlap and sheath which is never very prominent in the pure Mysore breed, is more developed in the Khillārī and interferes to some extent with its trotting action. Mysore cows are invariably white or light grey. But the Khillārī, though sometimes nearly white in colour, has usually a yellow-ochre or tawny tinge. The Khillārī head is very typical. The length from the eyes to the muzzle is considerable, the sockets of the former are elliptical in shape and placed very much to the side of the head, while the eyes are placed very deep in the sockets, which give them a treacherous look. The forehead bulges above the eyes and slopes backwards. The ears are short pointed and carried in an alert way. The horns, which are set very close together at the base, have a fine backward sweep, gradually diverging, and near the points turn upwards in a graceful curve. They are fairly thick at the base and very sharp at the point, of only medium length in a bull, but of considerable length in cows and in bullocks that have been castrated before reaching maturity.

Rāmpura breed.

Besides these there is another small breed on the *Pathr* of Rāmpura commonly known as *Desi-Rānājike-ilkeka-bail.* This is a breed of short stature but well formed hardy and enduring and does not require shoeing though working over hills. The prevailing colour is white.

Measurements of Mālwī, Nimārī and Khillārī cattle.

Number.	Description.	Height of hump.	Height behind hump.	Girth.	Length from behind hump to point of pubis.	Length of quarter.	Width of pelvis.	Length of ears outside curve.	Length of horn outside curve.	Circumference of horns at base.	Width of forehead (greatest convexity measuring from base of each horn).	Length of face from pole to muzzle.	Length of canon.	Girth of canon.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Mālwī bullock, white.	4′ 7″	4′ 4″	5′ 6″	3′ 10″	1′ 6″	1′ 5″	0 8″	0 11″	1′ 3″	0 7″	1′ 7″	0 7″	0 7″
2	Nimārī bullock, red and white.	4′ 4″	4′ 9″	6′ 3″	4′ 2″	1′ 7″	1′ 8″	1′ 4″	1′ 4″	0 10″	0 7″	1′ 10″	..	0 8″
	bull	5′ 0″	4′ 5″	5′ 13″	3′ 8″	1′ 7″	1′ 6″	0 8″	1′ 3″	0 11″	1′ 6″	1′ 11″	0 8″	0 8″
3	Khillārī bullock.	4′ 9″	4′ 5″	5′ 6″	3′ 10″	1′ 6″	1′ 6″	0 11″	1′ 5″	0 11″	0 9″	1′ 10″	3′ 8″	0 7″
	cow	4′ 2½″	4′ 0″	5′ 3″	3′ 9″	1′ 4″	1′ 4″	0 8″	1′ 5″	0 9″	0 8″	1′ 9″	0 7″	0 6¾″

Buffaloes.

There are six breeds of buffalo in the State, the *desī* or Mālwī, Umatwārī, Mārwārī, Deccanī, Nāgorī and Gondī. They are generally of two colours, black and dusky or *bhura*. The milk of the buffaloes is very rich and is preferred to cow's milk. A *desī* buffalo yields about 4 seers of milk a day, an Umatwārī 10 seers, a Nāgorī 15 and a Nimārī 9 seers. It depends entirely, however, on the feeding, and *desī* buffaloes sometimes yield 15 seers of milk a day, but the average quantity varies from 5 to 7 seers. *Ghī* is made from buffaloes' milk, about 16 seers of good milk producing 1 seer of *ghī*.

The food of buffaloes consists of stalks of *jowār* and maize (*karbī*), while to increase the amount of milk they are also given bran, cotton seeds, chaff and oil-cakes. Well-to-do husbandmen as a rule keep one or two she-buffaloes, while the Ahirs and Gwālas keep herds. A she-buffalo begins to calve when about 4 or 5 years old, and continues to bear once every year. She generally becomes barren at 20 and dies at 25 or 30. In towns the cost of keeping a good she-buffalo is Rs. 10 a month, in villages about 1 or 2 rupees per month. The value of an ordinary animal is Rs. 40, a good buffalo costing from Rs. 60 to 70, while a good Nāgorī buffalo costs Rs. 60 to 100. The height varies from 40 to 60 inches. The breeders generally possess ten or twelve she-buffaloes, which are grazed in herds containing one or two he-buffaloes, called *hela*.

The skins of buffaloes are especially valued for making well *charsas* and native shoes. The hair is made into ropes, and the horns are exported for the manufacture of knife handles, etc. Male buffaloes are employed to carry heavy burdens as they can bear a greater weight than bullocks. In the city the cost of a male buffalo varies from Rs. 5 to 25. On the *dasahra* day a male buffalo is killed as an offering to the goddess Devī, with whom this animal is mythologically connected. Buffaloes are often trained to fight, such exhibitions being very common at the *Diwāli*.

Sheep and goats.

The sheep found in the State are of two kinds, *desī* and *nayāchi*. They are generally white and black. They are kept in flocks by Gāris, Bāgrīs and Gadrīs, in all good sized villages. Sheep are generally sheared twice a year in *Asārh* (June-July) and *Asvīn* (September-October), but in some parts, as at Tarāna and Mehidpur, three times, at *Asādh* (June-July), *Kārtik* (October-November) and *Phālgun* (February-March); and in a few places in *Jeth* (May-June) instead of *Asādh*. Each sheep on an average gives one pound of wool at each shearing, worth about 2 annas, while

blankets and mats are made of this wool. The flesh is eaten, and sheaths and scabbards are made of the hide.

Goats belong to two classes, *desī* (Mālwī) and *barbarī*. They are of black, white, red or mixed colour. Their characteristics and use are the same as in those of sheep and they are reared in the same way. The *desī* goats give from one *chhatāk* to ½ a seer of milk while the *barbari* give from ½ to 2 seers. The milk of goats is much used and is considered very healthy. *Desī* goats will thrive on the leaves of trees and thorns but the *barbarī* require grass. Goats' hides are used for drums on account of their thinness, while coarse blankets are made from their hair.

The only donkeys found in the State are the *desī*. They are used by potters, Kumhārs and Bargundas, for carrying bricks, tiles, sand and road sweepings. They are small but hardy and easily fed. The average height varies from 40 to 50 inches. A potter generally keeps 4 to 5 females and one or two males. Thy are usually of an ash-colour, while some are black. The males are generally castrated. The female begins to breed at the age of three, some having colts every year, others only every third year. Asses.

The price of a donkey depends upon the animal and ranges from 4 to 25 rupees. An ass burden is reckoned about two maunds, which they can carry 8 or 9 miles.

Ass's milk is used as a medicine for children and as a tonic.

The State possesses only two kinds of camel, *desī* and *māru*. Camel breeding goes on in the Rāmpura-Bhānpura *zila*, and the State camels of the *galla* are always to be seen roaming in large herds and feeding on *babūl* and similar trees which no other animals will touch. Of the two kinds the *māru* or Mārwārī from Rājputāna is the best. In these herds the *desī* and *māru* camels are usually mixed, as the offspring of a *māru* is better than the pure *desī*. Both are used for riding and carrying. A *desī* camel costs 40 to 100 rupees, and the *māru* 50 to 150 rupees. A camel will carry from six maunds to a *mānī*, for about 25 miles, while a good riding camel can carry two men from 20 to 40 miles a day. Besides the leaves of trees and shrubs a camel is usually given from one to two seers of gram. The daily cost of feeding a camel is about four annas. In summer camels are given *ghī*. They are shorn in May and June and their wool is used in preparing blankets. The cost of a blanket thus made is Rs. 2½ to 3. One blanket requires 1½ to 2 seers of wool obtainable from two camels. A she-camel gives 4 to 5 seers of milk a day; it is very sweet and soon goes bad. Camels.

Pasture lands, always ample, have increased of late years owing to the large area which went out of cultivation in Pasture lands.

the famine of 1899-1900. No difficulties are experienced, therefore, in feeding cattle in an ordinary year. In a famine year they are driven into the reserved forests which are thrown open. In a normal year *karbī*, hay, the chaff of wheat, etc., is found sufficient. The villagers are usually able to sell *karbī* and hay in excess of their own wants. *Charnoi* or pasture lands are classed as below.

Muāfi charnoi or grazing lands granted free of assessment to a holder up to 8 per cent. of the cultivated area held by him; *kari* or assessed *charnoi* or plots of grazing land given to cultivators at lighter rates of assessment than the land would pay if it were cultivated; *bīrs* or reserves, which are assessed at about half or one-third of the ordinary rates which the land would pay if it were cultivated. Under the new settlement all *charnoi* is as far as possible assessed at low rates.

Cattle diseases.

The following are the most common diseases that affect the cattle :—

Chhad—The animal becomes thinner and thinner, does not eat, and stops giving milk. The veins are usually opened and salt and turmeric rubbed. Sometimes the animal is fired with a horizontal mark on the neck and below the tail. Water and oil are rubbed on the abdomen and back. *Uparki bimāri* —Breathing becomes stertorous and moisture collects on the nose and foam drops from the mouth. A cautery is applied to the chest and on the waist. *Kamānia*—The animal becomes giddy. A cautery is applied below the chest. *Khursāda*—Fever ensues and salivation with swelling of the hoofs. Oil is given freely and chunam from an old building reduced to a fine powder and mixed with *bél* fruit is forced into the cracks of the hoofs and the hoofs bandaged. *Māta* or cowpox—*Ghī* and *nīm* leaves bruised and mixed with water and *jowār* porridge and whey are given. *Kalije-ka phoda*—Oil, onions and turmeric mixed with water are given. *Gindola* (worm)—Roots of *khajūr* are pounded, mixed with water and given. *Phassi* —The animal does not eat, drink or give milk. The affected part is opened. Oil mixed with turmeric and salt is rubbed on the part.

Cattle fairs.

Numerous fairs are held in the districts at which cattle sales take place. The most important are those at Indore, Jhārda, Mehidpur, Tarāna, Sundarsī Depālpur, Maheshwar and Bhīkangaon.

Agricultural population and holdings.

Of the total population about 40 per cent. are engaged in agriculture and pastoral pursuits. Most of the population even of towns is rural except in the city of Indore. In every village about 90 per cent. of its population live on agriculture.

The total population of 40 per cent. engaged in agricultural pursuits includes cattle breeders and labourers besides cultivators. Of these 30 per cent. have a direct interest in land as either landholders or tenants (*zamindārs*). Their holdings are not as a rule large, the average size being about 85 acres, while each cultivator holds on an average 12 acres. The total cultivated area gives about 1·3 acres to each person, the figures varying in the different *zilas*, Indore giving 1·4, Mehidpur 1·7, Nimār 0·9, Nemāwar 1·7 and Rāmpura-Bhānpura 1·3.

Classes engaged.

The principal classes engaged in agriculture are Ajnas, Gūjars, Kunbīs, Rājputs, Jāts, Balais, Chamārs, Sutārs, Sondhias, Bhīls, Dhangars, Kurmīs, Mahājans, Mīnas, Ahīrs, Kirārs, Mālīs, Dāngīs, Brāhmans, Deswālīs, Kalotas, Bisnois, Gwālas, Chhīpās, Kāchhīs, Pindhārās, Mewātīs, Gonds, Korkus, Muhammadans, and Khātis.

Indebtedness.

To be in debt is the normal condition of the cultivator, a condition of affairs which the successive indifferent years and the severe famine of 1899-1900 has no doubt accentuated. It should not, however, be supposed that the cultivator is free ordinarily from debt even in the most prosperous year. He has not as yet learnt how to save, while the pernicious custom of expending large sums on marriages cripples most agriculturists for the whole of their lives and usually leaves a considerable legacy of debt to their successors. Though the State makes large advances to its cultivators, most agriculturists are bound by hereditary debts to local bankers and money-lenders, who usually keep the debts running in order that they may gradually repay themselves from their labour. The inevitable result of this state of things is an absence of all attempt by the cultivator to improve local conditions by constructing tanks and sinking wells, and it is left entirely to the State to encourage such improvements by granting loans on easy terms.

Takkāvi advances.

Advances are made by the State to cultivators in the shape of *takkāvi*, the loan being repaid after the harvest is reaped. Seed *takkāvi* was formerly given in November and realised in March and April at the same time of the *rabi* harvest. *Takkāvi* is given for the purchase of bullocks to culitvators of both *khālsā* and *ijāra* villages. It is realised in three or four yearly or half-yearly instalments. No interest is charged on bullock *takkāvi*. The State also advances money to cultivators for the purpose of digging new wells and repairing old ones. Advances are also made as private transactions by local bankers. These men exact interest in kind at 1¼ or 25 per cent. called *sawai* or at 1½ or 50 per cent. called *derhī* on the amount lent.

SECTION II.—RENTS, WAGES AND PRICES.

(Tables XIII and XIV.)

Rents.

The State being the sole proprietor of the land the sums contributed by the *ryots*, except in a few cases in Nīmār, are (in accordance with official phraseology) revenue and not rent (see Land Revenue).

Wages—
In cash.

Cash wages are becoming more general every year and are the rule now-a-days in all towns and most big villages, especially in payment for skilled labourers such as the carpenter, blacksmith and mason.

The skilled labourer gets from 8 to 14 annas a day. The unskilled labourer, chiefly agricultural, gets, a man from 3 to 5 annas a day and a woman from 2 to 3.

Rates vary in different districts and have been seriously affected by famine and plague in certain localities, while the increased demand made by the State for labour on new roads and buildings has temporarily forced up the rates in many places. They also vary with the season, being highest during the harvest time. Rates, generally speaking, have risen 50 per cent. in the last 20 years.

In kind.

The wage in kind is still general in rural areas, especially as remuneration for agricultural operations.

In district where the population is mainly agricultural both skilled and unskilled labourers are paid in kind. The village artisans, who form a regular part of every village community, receive a regular share of the produce in return for their services in repairing ploughs and other agricultural implements. They are paid yearly out of the produce of the land.

The carpenter and blacksmith receive yearly from 20 to 50 seers of maize or *jowār* for each plough. They also receive a small portion of wheat and gram and opium when the *rabi* crops are collected, and if sugarcane is grown in the village a portion of *gūr* is also allotted. Other village artisans, such as the potter and barber, are similarly paid but at lower rates.

Agricultural rates.

Day labourers are also paid in kind and receive from 2½ to 5 seers of grain per diem as wages. Reaping charges are generally paid per *bīgha*, the rates varying with different kinds of grain. For *jowār* the charges are from 10 to 12 seers of grain per *bīgha*, and for wheat 7 seers. Some peculiarities may be noticed in this connection.

In the case of *jowār* labourers are required for the reaping (*dhālni*) and lopping (*bednī*). Higher wages are given for

dhālni, a day's wages ordinarily varying from 5 to 10 seers a day. The wages of late have risen.

Wages for reaping wheat are given in bundles (*pindīs* or *pūlās*), one bundle being given for every 20 cut. One bundle contains from 5 to 10 seers of gram. The number of labourers available for reaping wheat is generally larger than that available during the *jowār* harvest, owing to the greater area sown, and also to the preparation of the *rabi* crops then in progress. One row (*chāns*) is the usual payment given for 20 to 30 rows of gram pulled up. The *chāns* is a row of plants occupying one furrow. The average wages amount to about 5 to 7 seers per diem.

For plucking cotton cash is generally given at the rate of 3 rupees for each *mānī* (6 maunds) plucked.

A glance at the table (Table XIV) of wages will indicate that the rate of wages is now higher than before. Famine and plague, which deprived the State of a large number of labourers, has also caused a permanent rise in wages in kind. In the year succeeding the famine very high wages were demanded at harvest time. The cultivators were forced to agree and the following year the labourer, having learnt the strength of his position, demanded the same rates and in many cases refused even higher wages. In some districts special contracts were then made with the labourers by which they received a share of the produce, amounting in some extreme cases to half the outturn. In some localities fields remained unreaped owing to high rates and scarcity of labourers.

It is not unusual for cultivators to employ regular servants in these agricultural processes, paying them yearly one *mānī* (240 seers) of wheat, 2 *mānis* of *jowār* or occasionally 40 rupees in cash. These men are called *Versundiyas*.

When a cultivator is unable to cultivate the land himself he gives it to another man called a *sājīdar*, who cultivates it, receiving half of what remains of the produce after deducting the seed-grain.

There are no reliable statistics shewing the effect of the price of food grain on wages. If we, however, compare the tables of wages and prices, we shall find that, broadly speaking, wages keep pace with the prices of food grains. In the Nemāwar *zila*, for instance, the price of *jowār* (which is the staple food of the lower classes) rose from 24—5 seers per rupee in 1880 to 13—5 in 1890, the rate of wages for unskilled labour shewing a similar rise from 1½ annas in 1880 to 2½ annas in 1900. Railways have affected the rate of wages, which are always higher in places on the line than in those at a distance. At Barwāha on the railway the daily wages of a labourer vary from 4 to 6 annas, whereas at other places in the same district

Prices of staples, variation and causes.

they do not exceed a maximum of 3 annas. The ginning factories create a demand for labour and have caused a rise in wages at Sanāwad, where the wages are 50 per cent. higher than at other places in the neighbourhood.

The appended table shews the variations in different districts in 1905—

Place.	Jowār.	Maize.	Wheat.	Rice.
Barwāha	26	28	11	8
Maheshwar	36	42	11	7
Brāhmangaon	44	64	14	6
Nāgalwādī Sendhwa . . .	36	40	9	7

Of these Barwāha is on the railway line and shews high rates. Maheshwar, which is about 32 miles from the railway station, shews higher prices than Brāhmangaon, 50 miles from the railway line. Railways afford great facilities for export and cause a rise in prices. Rice which is imported into the Mandleshwar district sells cheaper at Barwāha than at other places.

Material condition of the people.

The class which is most well-to-do is the mercantile. Since the introduction of a stable and regular form of administration trade has expanded and many members of this community have amassed considerable fortunes. Their large houses, rich temples (mainly Jain), and their jewelry testify to their good circumstances.

The Rājput landholders, many of whom were the original possessors of the soil before the Marāthā invasion, are not, generally speaking, in a flourishing condition. This is in great measure due to their own indifference. They still cherish the idea that the sword, and not the plough, is their proper metier, with the result that their financial affairs are, as a rule, hopelessly involved. They pay little or no attention to their land or its proper administration and are, therefore, robbed by their agents. The prevalent habit of consuming opium, which was less deleterious in the days of constant hard fighting, has injuriously affected them now that they lead lives of indolence, while another serious cause of poverty is the lavish extravagance invariably shewn on occasions of marriages and other ceremonial observances, an extravagance which the *Hitkārini Sabhās* can practically do nothing to stop.

The cultivator is ordinarily in quite good circumstances though at present he is only just recovering from the effects

of the severe famine of 1899-1900, and has suffered severely in some localities from the ravages of plague.

The day labourer's lot has improved of late from the very causes which have injuriously affected his employer, the cultivator. The reduction in the population consequent on famine and plague has raised his value 50 per cent. at harvest time and in some districts he absolutely controls the market.

SECTION III.—FORESTS.[1]

(Table IX.)

The forests of Indore may be said to be of the usual Central Indian type, but in the south and south-west of the State, adjacent to the forests of the Central Provinces and Khāndesh, the growth is far superior to that of other parts, whilst the most inferior forests are those in the north of the State, adjacent to Udaipur, on the dry hills of Rāmpura-Bhānpura, where the rainfall is very deficient. **Description.**

The Forest Department is still in its infancy, and though now the forest policy of the Darbār is a most liberal and enlightened one, every possible assistance being given to the staff, still so much damage had been already done to the forests by reckless exploitation, the clearing of all the best teak areas for cultivation and the denudation of hills by grazing and other mischief of every description, that the best areas having been destroyed, it must be some years before the good results of protection can become apparent.

The most important forests lie in Nimār or Khargon, Nemāwar, and Rāmpura-Bhānpura (including Mehidpur), forming three divisions. **Forest areas.**

This division, which is bounded by the Central Provinces on the south, Bhopāl on the north and east and Gwalior and Dhār on the west, lies in the most eastern of the Indore *zilas*. The Nimanpur *pargana* of Dhār divides it from the Choral and Barwāha forests of the Indore division. Its teak coppice forests are extremely valuable, poles growing in great abundance, straight and tall, and attaining a girth of upwards of 2 feet under favourable circumstances. Teak is often met with growing almost entirely alone or only mixed with *Terminalia*. **The Nemāwar division.**

In the south-west and north-east of the division lie fine areas of mixed forest, while *anjan* (*Hardwickia binata*) is

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[1] From information supplied by Mr. W. F. Biscoe, State Forest Officer.

almost wholly destroyed by repeated years of drought and the agricultural requirements of the people. During the famine year of 1899 the damage must have been terrible and probably 50 per cent. of the trees died, while again the frost of 1905 destroyed a very large number of the surviving trees, the *mahuā* (*Bassia latifolia*) having suffered severely, most of the large trees dying. The most distinctive species found on this plateau are *Acacia catechu* and *leucophlea*, *Anogeissus latifolia* and *pendula*, *Terminalia tomentosa*, *belerica* and *arjuna*, *Diospyros* (Ebony), *Bassia latifolia*, *Boswellia*, *Butea*, *Odina* and *Sterculia*, etc.

Trees.

Teak has always been considered a royal tree in the Indore State, and till recently its exploitation was forbidden, which alone accounts for the fact that teak still exists in comparatively accessible places, even near large towns and villages, where trees of other species have long since disappeared. It has nevertheless always been illicitly felled and recently the extension of cultivation has led to the destruction of many of the best areas, especially in the south of the State, not only in large blocks but in small patches throughout the forest itself. The forest wealth of the State generally has suffered severely from such unrestricted and unregulated fellings. It appears to have been thought that the available supply of timber and forest produce was inexhaustible, and so, in addition to the extensive illicit fellings, immense free grants have been made without any attempt to limit the felling by enforcing payment. This resulted in the most wasteful and reckless felling.

Pending the preparation of regular working plans, fellings are now carried out in coupes under sylvicultural methods, and in areas already (or about to be) given up for cultivation and in cultivated fields.

Demarcation of reserves.

The demarcation of forest areas is being progressed with with fair rapidity in all the divisions and most of the proposed reserves will soon be defined by pillars and clear-cut lines. It is hoped also that fire protection, which has been commenced on a small scale, will soon be extended to all suitable tracts. The grass, which grows to an immense height in many places, especially on the Sātpurā hills, and the continual high winds which blow throughout the hot weather, make effective fire protection very difficult.

The forest areas will be eventually known as class A and B, stricter methods of protection prevailing in the more valuable forests class A.

Area.

The forests have not yet been surveyed and the approximate figures, which alone are available, are certainly misleading—

	Square miles.
Khargon Division (Nimār) . . .	1,375
Indore	475
Nemāwar	440
Rāmpura-Bhānpura and Mehidpur . .	570
	2,860

Control and staff.

There is a vast area of waste land covered with small shrubs, and much of the forest lies in small patches amidst cultivation where it cannot be preserved and protected. Demarcation is made more difficult by the fact that forest areas have been honeycombed with small clearances for cultivation. The area eventually reserved is not likely to exceed 1,600 or 1,700 square miles, or less than 20 per cent. of the area of the State, and of this a large proportion is composed of very inferior forest at present, which however, for climatic reasons as well as the requirements of the people, has to be protected.

The Conservator of Forests has four assistants in charge of the four divisions into which the forests of the State are divided. The divisions are separated into ranges, each in charge of a ranger, who is generally a trained man. The ranges are divided into sub-ranges, each in charge of a deputy ranger, and these sub-ranges again into beats. A forest guard in each beat is responsible for all that occurs within the boundaries of his beat. There is also an extra establishment in coupes, consisting of one or two coupe guards. License vendors are posted throughout the forest area, whose duty it is to issue passes and receive payment for small quantities of grass, fuel, etc. The sale of timber and forest produce in larger quantities is in the hand of the range officers and deputy rangers, who check and measure the produce before issuing passes. A system of commutation has also been introduced by which *ryots* residing in villages within or on the borders of the forest reserve by payment of Re. 1 per plough are entitled to tree timber and fuel and thorns and grass for agricultural and domestic purposes. The *ryots* have generally in their possession *bīrs* which yield an ample supply of grass, but numerous areas are now being taken up by the State for fuel and fodder Reserves.

Afforestation.

Planting and sowing are now being carried out systematically with a view to the formation of plantations.

Revenue.

The forest revenue for the year 1904-1905 amounted to 1·7 lakhs, whilst the expenditure was about Rs. 90,600, giving a surplus of about Rs. 80,000. The revenue derived from the sale of timber was Rs. 78,700, from fuel Rs. 29,400,

bamboos Rs. 7,000, minor produce Rs. 12,100, grazing Rs. 30,100, commutation fees, Rs. 8,700, other sources Rs. 4,600.

The rates in force for timber and forest produce are extremely low, compared with those prevalent in many other States and British Provinces. Grazing fees on horned cattle except cows, which are allowed to graze free, are charged only in forests which are demarcated or about to be demarcated as Reserves. The fees charged are from 4 to 6 annas per head per annum. The department can, if it thinks fit, close any forest area to grazing. Goats, sheep and camels are charged fees for grazing in open State forest or waste area ; the rates being from 1 to 2 annas per head for the former and Re. 1 per head for the latter animals ; they are never allowed in Reserves.

Forest produce.

The right to collect minor produce is generally auctioned for a year or for a longer period.

A list of the principal trees found in the State is appended. Of these the species marked with an * are reserved or *sarkārī* species and are always State property whether standing within forests or in *ryots'* holdings, whereas all other species become the property of the *ryot* after payment of the assessed revenue on the land for 12 years. The Reserved species include the most valuable trees, but sandal and *tinas* (*Ougeinia dalbergioides*) are now very scarce.

The following may be mentioned as useful trees :—

Diospyros melanoxylon (Ebony), for timber and fruit whilst its leaves are much used for cheroot holders.

Eugenia jambolana, yields a good timber and the fruit is eaten.

Lagerstroemia parviflora yields a useful timber.

Phyllanthus emblica.—The timber is useful for many purposes and its fruit, the Emblic Myrabolan, is used for pickle, hair wash and for tanning.

Anogeissus latifolia, Schrebera swietenioides, Schleichera trijuga, Stephegyne parvifolia, Terminalia arjuna and several species of *Acacia* and *Albizzia* may be mentioned as among the valuable timber trees.

Minor products.

Minor products of value are lamentably scarce in the Indore forests.

Bamboos.--One species (*Dendrocalamus strictus*) has been too recklessly exploited and is scarce nearly everywhere.

Barks.

Cassia fistula and *auriculata* yields bark valuable for tanning, but both species are sparsely distributed. Other barks, used much for tanning, are those of *Terminalia*

tomentosa. The leaves of *Anogeissus latifolia* are also locally used.

The gums of different species of *Acacia* and that of *Anogeissus latifolia* are largely collected by the jungle tribes in the hot weather. The true Myrabolan is not found here, but *Terminalia belerica*, a common tree, produces a similar fruit, sometimes exported to Europe for tanning. *Pterocarpus marsupium* (*bija*) yields the gum kino of commerce. From the young branches of *Hardwickia binata* (*anjan*) a strong rope is made; the fibre of *Butea* and *Bauhinia* is also used for this purpose. *Calotropis procera* (*ak*) grows everywhere, but its fibre is not locally used for rope making. **Gums.**

The *mahuā* tree (*Bassia latifolia*) yields flowers and fruit of great economic value. The corolla of the flower is a most important article of food among the forest tribes and is used very largely in the distilling of country liquor. The fruit yields a very pure and valuable oil, now much exported to Europe. The timber too is good and durable. *Nyctanthes Arbor-tristis* (*sirāli*) and *Vitex negundo* (*nirgur*) are largely used for making baskets and mats. The leaves of the *khajūri* or date palm (*Phœnix sylvestris*) are also used for similar purposes. The tree is not tapped locally for the production of toddy, but Mr. Haridās Chatterji at Morud near Indore has introduced the system of extracting *gūr* and sugar. **Flowers, Fruits and Leaves.**

Lac was formerly not uncommon, but has almost entirely disappeared. It is now again being propagated on *dhāk* trees in all divisions. **Lac.**

The dye, extracted from the root of the *al* tree (*Morinda exserta*) formerly largely cultivated in fields and indigenous in nearly all forests, is no longer of commercial value since the introduction of aniline dyes. The flowers of trees such as *Woodfordia Butea*, etc., are more or less used for dyes, and the bark of *Acacia* and *Soymida febrifuga*, etc. The *salāi* tree produces a kind of gum or incense called *lobhān* in great abundance, but it does not pay to collect it. Oil is distilled from the *rusa* grass (*Andropogon schœnenthes*, also *martini*) and the right to collect and distil it is auctioned, but there is little demand for it, as the price the contractors obtain is very low. Of edible fruits, *jāmun* and ebony (*temru*) have already been referred to. The custard apple, though not supposed to be indigenous, grows wild in some parts of the State. *Buchanania latifolia*, which yields the well-known edible nut called *chionji*, is common in many places. *Karonda* (*Carissa carandas*), which produces a purple edible berry, is ubiquitous. *Bel* (*Ægle marmelos*) is found in nearly all the forest tracts. Its fruit, which makes a pleasant preserve, **Dyes.**

is well known as a remedy for dysenteric complaints. The wood apple tree, *Feronia elephantum*, is also well distributed and common. Such fruit-bearing trees as tamarind, *khirni* and mango, not strictly forest trees, are often abundant near villages, particularly those of long standing.

The right to collect honey and wax in the forest is generally auctioned and collected by the indigenous tribes.

There is a large population of Bhīls and Bhilālas in the forests of most divisions, while Gonds and Korkus are numerous in Nemāwar. Banjāras, who have of late years largely taken to cultivation since their means of livelihood as the grain carriers of the country has disappeared, are also forest dwellers.

Grasses.

A large number of grasses are met with; the best known are *khas* (*Andropogon muricatus*), used for *tattis* in the hot weather, *rūsa* (*A. schœnanthus*, also *martini*) and other varieties, *musel* (*Anthistirria ciliata*), *dūb* (*Cynodon dactylon*), *dāb* (*Eragrostis cynosuroides*), *punia*, *kāns* (*Imperata spontanea*), a most destructive grass when it seizes on fallow land, *munj* (*Saccharum arundinaceum ciliare*), the sacred grass used in the *munj* ceremony.

Preservation of game.

Regular rules are being drawn up regarding the preservation of game. Certain tanks and area are closed for general shooting at present. Round Indore a black-buck (Antelope *cervicapra*) preserve is maintained. It is hoped that preservation will result in a return of the wild buffalo and bison formerly common in Nimār. Tiger and *sāmbar* are also at present rare visitants.

Shooting.

Permission to shoot in the Reserves is granted by the Darbār on special occasions only. A list of areas at present preserved is appended.

Places where shooting is preserved in the Darbār Territory.

Serial No.	Name of Village.	Distance from	Miles.	Direction.	Pargana.	Zila.
1	Indore City .	Indore	0	0	Indore	Indore.
2	Bānganga . .	,,	2	N.	,,	,,
3	Dudhia . .	,,	7	S. E.	,,	,,
4	Son Gurarīa .	,,	8	E.	,,	,,
5	Katothiya H.M..	,,	8	,,	,,	,,
6	Ranbhavar Hill.	,,	9	,,	,,	,,
7	Rāldmandal .	,,	6	S. E.	,,	,,
8	Deo Gurādia .	,,	6	,,	,,	,,
9	Kesar Bāgh .	,,	2	S.	,,	,,
10	Sukh Nivās .	,,	6	W	,,	,,
11	Bijāsni Hill .	,,	3	W	,,	,,
12	Sherpur Bāgh .	,,	3	W.	,,	,,

Places where shooting is preserved in the Darbār Territory—contd.

Serial No.	Name of Village.	Distance from	Miles.	Direction.	Pargana.	Zila.
13	Khudel . .	Indore	14	E.	Khudel	Indore.
14	Siwani . .	„	18	„	„	„
15	Badiya . .	„	21	„	„	„
16	Ujjeni . .	„	9	S. E.	„	„
17	Sonbia . .	„	12	„	„	„
18	Sarolya . .	„	13	„	„	„
19	Gondipura .	„	15	„	„	„
20	Gudia . .	„	15	„	„	„
21	Kampail . .	„	15	„	„	„
22	Telyakhedi .	„	16	„	„	„
23	Jetpura . .	„	17	„	„	„
24	Pedhmi . .	„	18	„	„	„
25	Sanāvadya Hill .	„	5	„	Harsola	„
26	Dholgya Hills .	„	9	„	„	„
27	Kamatya . .	„	11	„	„	„
28	Pimlya Lohār .	„	12	„	„	„
29	Budhi Tillor .	„	12	„	„	„
30	Tincha . .	„	12	„	„	„
31	Baircha . .	„	13	S. E.	„	„
32	Pipalda . .	„	14½	„	„	„
33	Kuvarbhān Hill	„	5	S.	„	„
34	Rao . .	„	6	„	„	„
35	Bijalpur . .	„	6	„	„	„
36	Māchalya Ramand	„	6	„	„	„
37	Umarya Hills .	„	8	„	„	„
38	Nāvada . .	Mhow	3½	N. E.	„	„
39	Pānda . .	„	4	„	„	„
40	Chikhli . .	Indore	14	S. E.	Mhow	„
41	Simrol . .	„	11	S.	„	„
42	Jām Hills . .	Mhow	11	„	„	„
43	Main . .	„	11	S. W.	„	„
44	Hāsalpur . .	„	10	„	Hāsalpur	„
45	Narvar . .	Indore	4	N.	Hatod	„
46	Pakhandas Hill .	„	6	„	„	„
47	Revati Bīr .	„	7	„	„	„
48	Bara Bāngarda .	„	5	N. W.	„	„
49	Deo Dharmaraha Hill.	„	2	„	„	„
50	Hatod . .	„	9	„	„	„
51	Andheribāgh Jangal.	Mhow	39	E.	Kātkut	Nimār.
52	Maheshwar .	„	29	S. W.	Maheshwar	„
53	Nenāvad Ramna	Indore	50	N. E.	Tarāna	Mehidpur.
54	Khadkhadya Ramna.	„	50	„	„	„
55	Bhānpura .	„	127	N.	Bhānpura	Bhānpura.

List of Forest Trees in the State.

Vernacular Name.	Botanical Name.
Achār	*Buchanania latifolia.*
Akala	*Alangium lamarckii.*

List of Forest Trees in the State—contd.

Vernacular Name.	Botanical Name.
Al.	*Morinda tinctoria, exserta.*
Am	*Magnifera indica.*
Amaltās	*Cassia fistula.*
*Anjan	*Hardwickia binata.*
Aonla	*Phyllanthus emblica.*
Astra asta apta	*Bauhinea racemosa.*
Babūl	*Acacia arabica.*
Baheda, Bahwa	*Terminalia bellerica.*
Bar	*Ficus bengalensis (indica).*
Bel	*Ægle marmelos.*
Ber	*Zizyphus jujuba.*
*Bīja	*Pterocarpus marsupium.*
Bhilāwa	*Semecarpus anacardium.*
*Chandan	*Santalum album.*
Dhaora (dhāwa)	*Anogeissus latifolia.*
Dhāman	*Grewia tiliæfolia.*
Dikāmāli	*Gardenia lucida.*
Gadha Palās	*Erythrina suberosa.*
Ganiar (candle-tree)	*Cochlospermum gossypium.*
Ghatbor	*Zizyphus xylocarpa.*
Gūlar	*Ficus glomerata.*
Gurār (Safed Siris)	*Albizzia procera.*
Haldu	*Adina cordifolia.*
Hingen, hingota	*Balanites roxburghii.*
Imli	*Tamarindus indica.*
Jāmun	*Eugenia jambolana.*
Jamrassi	*Elæodendron roxburghii.*
Kachnār	*Bauhinea variegata.*
Kahu	*Terminalia arjuna.*
Kaikul	*Briedelia retusa.*
Kait, Kavīt	*Feronia elephantum.*
Kāla Dhokra	*Anogeissus pendula.*
Kalam	*Stephegyne parvifolia.*
Karanj	*Pongamia glabra.*
Karlu	*Sterculia urens.*
Khair	*Acacia catechu.*
Khajur	*Phœnix sylvestris*
Khākra, Dhāk, Palās	*Butea frondosa.*
Kumbi	*Careya arborea.*
Kusam	*Schleichera trijuga.*
Lalai	*Albizzia amara.*
Lasura (Gondi)	*Cordia myxa.*
Lendia	*Lagerstroemia parviflora.*
Mahuā	*Bassia latifolia.*
Mersingh, Merūt	*Dolichandrone falcata.*
Moki	*Schebrera swietenioides.*
Moyani, Mohin	*Odina wodier.*
Nīm	*Melia indica.*
Padel	*Stereosperum suaveolens.*
Pāpra	*Gardenia latifolia.*
Phāsi	*Dalbergia paniculata.*
Pīpal	*Ficus religiosa.*
Pīplī	*Ficus Infectoria.*
Rāmbella	*Limonia acidissima.*
Rohini	*Soymida febrifuga.*
*Sādad or Sāj	*Terminalia tomentosa.*
*Sāg Teak	*Tectona grandis.*
Sainjna	*Moringa pterygosperma.*

List of Forest Trees in the State—concld.

Vernacular Name.	Botanical Name.
Salāi	*Boswellia serrata.*
Semal	*Bombax malabaricum.*
* Shīsham (Black-wood) . .	*Dalbergia latifolia.*
Shiwan (Gumhār) . . .	*Gmelina arborea*
Siris	*Albizzia lebbek.*
Siris (kāla siris) . . .	*Albizzia odoratissima.*
Temru	*Diospyros melanoxylon.*
* Tinis	*Ougeinia dalbergioides.*

SECTION IV.—MINES AND MINERALS.

(Table XII.)

By far the greater part of the State lies in the unmetaliferous Deccan trap area. It is believed, however, that aluminum in the form of *bauxite* exists in large quantities in the laterite which caps much of the basalt in this region, and that it may become a source of considerable income. Aluminum.

The only known metaliferous deposits of value are the rich hæmatites met with in the sandstone outcrop near Barwāha. The remains of old workings shew that the industry was once in a flourishing state. In 1860 Colonel Keatinge attempted to revive the manufacture, but, although the results were promising, the work was never carried beyond the experimental stage. A considerable industry in inlaid metal work, silver on steel, etc., formerly existed at Rāmpura. It has, however, decayed and will probably disappear entirely within a few years. Iron.

Building stone of good quality is met with at Ghātia (20° 17′ N.-76° 8′ E.), Kātkūt (22° 25′ N.-76° 11′ E.), Chirākkhān (22° 11′ N.-75° 52′ E.). Building stone.

Basalt is found throughout the trap area, and is used in building to a certain extent, especially for the plinths of houses. It is, however, difficult to work owing to its excessive hardness.

SECTION V.—ARTS AND MANUFACTURES.

(Table XI.)

The Indore State is singularly devoid of important arts and industries. The old indigenous Mālwā arts, such as Hand Industries.

the manufacture of fine muslins, has entirely disappeared or only lingers in a condition of decay, while no new industries have arisen to take their place.

Cotton fabrics.

Cotton weaving is carried on in all villages of any size, but only the coarse cloths and blankets used by the peasants are produced. At Maheshwar, however, a small industry for the manufacture of coloured *sārīs* and *dhotijoras* still exists, these articles finding a market among the Marāthā community of Mālwā and Central India generally.

Opium.

The only other important manufacture is that of opium. Crude opium, or *chīk* as it is called, is collected in *Baisākh* (March-April) and continues to come in till *Sāwan* and *Bhādon*. (June to August). The farmer keeps the crude drug in an earthen vessel and covers it with linseed oil to prevent evaporation and hardening. In this condition the *chīk* is sold either in the bazar or to dealers. The dealers place it in bags of double sheeting, which are hung up in a dark store room for four to six weeks until the oil drains off.

In June or July, when the rains begin, from 5 to 20 bags are emptied into a large cylindrical copper vessel (2 feet deep with a diameter of 5 to 6 feet) called a *chak*. The contents are well mixed together by two men who tread it and knead it, a process called *chak-karna*.

Close to this *chak* and in line with it are placed 3 to 5 flat shallow vessels called *parāt* made of copper about 6 inches deep and 2 to 3 feet in diameter. On opposite sides of each of these pans sit two men called *hamāls*. As the kneading goes on in the *chak* a lump of opium weighing about a seer is taken and put into the first *parāt*, where it is well kneaded by the first pair of men and then passed on to the second and third *parāt*, until it has been through all. In this way the opium becomes uniform in colour and consistency and tough enough to be formed into cakes. From the last *parāt* it is placed in a copper dish and taken to the place where it is made into balls. This process of kneading is called *mathai*.

The preparation of the balls or *gotibāndhna* is carried on by four men. The *jamādār* or the chief *hamāl* makes up the opium into balls each weighing about 40 *tolas*. By long practice he is able to take up a quantity of opium which is exactly equal to the standard, and the scales are seldom used to check his accuracy. Another man dips this ball into a solution of opium called *rabba* or *jethāpāni* (described below) and this gives it a smooth coating; a third man covers the cakes with powdered poppy leaves soaked with oil. The fourth man takes the balls and puts them on the *pāthra* to dry where they remain for nearly one month until they harden and crack on the surface. The *pāthra* is a platform

or shelf of bamboos strewn with dry broken poppy leaves to a depth of 6 inches. When the balls are placed on them the oil soaks through the powdered leaves, which are afterwards used as mentioned above in making the balls. The balls are later on subjected to the process called *chapai* by which they receive a completely spherical form and a firm and smooth exterior. All the balling is done by hand and a good worker will turn out nearly 600 balls a day. When these balls are hard enough to bear packing, they are weighed and sent to market packed in chests, petals and leaves of poppy serving as packing materials.

Chapai.—When the balls have remained on the *pāthra* for nearly a month, they are cut half through in the centre and drawn asunder. They are then kneaded and pressed by hand and dipped in oil. This gives homogeneity and removes all cracks. The balls are then remade. This process is carried out three times at intervals of a month. The balls are then ready for the market in about October or November and are packed for export in chests filled with broken dry poppy leaf.

Testing the purity of Opium.—Merchants before buying the opium test its purity. They are allowed to select any ball from the *pāthra*, which is then cut and opium from its centre weighing 2½ *tolas* is taken. This is dissolved in hot water and boiled for about 10 minutes. The solution is then made to filter through 3 filter papers joined together and it it filters off quite clear in 3 minutes the opium is pronounced of good quality, but if it leaves any sediment behind it is considered adulterated and no Bombay merchants who export opium will take it. It is then either sold locally or sent to Gujarāt, Hyderābād (Deccan), where inferior qualities have a sale. Opium is often adulterated, the articles used in this process being tamarind, red sugar, wax, french chalk, flour, *kuchla* (*Strychnos nux vomica*), *bachnāg* (*Aconitum napellum*).

Rabba Opium.—After the bags which held the *chīk* are emptied of their contents they are collected and put to dry. When dry they are tied together in bundles and sold. *Rabba* opium is made from the opium which still adheres to these bags and which is boiled out of them. About 200 bags are put into a large *chak* filled with what is called *chhoya-water* and are trodden out by men. They are then kneaded in fresh water in *parāts*, 25 bags being taken at a time. When they have passed through 7 *parāts* they are dried and sold. The contents of the *chak* in which the 200 bags were originally placed are transferred to a second *chak* by *chhālias* (cups). This solution in the second *chak* is then *jethāpani* used in making opium. After 24 hours the *jethāpāni* is transferred to casks where it remains for another 24

hours. It is then drained off. The lees in the two *chaks*, called *gād*, are then filtered, the liquid obtained being the *chhoya-pāni* used in the first *chak*. The process called *jhob* is then carried out. The *jethāpāni* is taken from the casks and is put out in the open air in a large copper called a *kothī*. Sheets of coarse *khādi* cloth are dipped into it and dried. This dipping process is repeated several times till there is a thick coating of opium on the *khādi* sheets, when they are squeezed out into another tub called a *deg*. The substance which is squeezed out on the last occasion is a thick viscous mass full of opium. This process is called *jhob*. This solution takes two or three weeks to dry by evaporation. When it is sufficiently dried it is put into bags and sold. It is generally exported to the Punjab where it is liked and finds a ready sale. It is sold at Rs. 50 to 70 per *dhari* of 5 seers.

Factories.
Mills.

In 1870 Mahārājā Tukoji Rao II established a State Cotton mill in the city, at a cost of about ten lakhs. It contains 20 carding engines, 10,272 spindles and 224 looms. In 1876-77 the working expenses amounted to about 2 lakhs and the receipts to 3 lakhs, the outturn being 516,000 lbs. of cloth and 40,600 lbs. of yarn. In 1903-4 the figures were 120,703 lbs. of cloth and 1,511 lbs. of yarn. In 1882 a second mill was opened which was burned down in 1898.

In 1903 the Darbār ceased working the mill and leased it to a contractor for Rs. 30,500 a year.

The mill turns out the coarse country *khādi* cloth, long-cloth, checks, white and *khāki* drill, *malmal* (muslins), *dusūti*, and common *dhotīs* and *sārīs* with coloured borders.

It employs about 500 hands, whose wages range from 2 to 6 annas a day. A ginning factory is attached to the mill.

Ginning and pressing factories.

These are increasing at a rapid rate and have multiplied considerably since the reduction of the duties imposed on raw cotton. There are at present five ginning factories at Karāī, Maheshwar, Nisarpur and Sanāwad in Nimār and Khātegaon in Nemāwar *zila*, besides that attached to the city mill, and two pressing factories both at Sanāwad.

SECTION VI.—COMMERCE AND TRADE.

History.

A very considerable trade in grain and opium is carried on with Bombay and other big centres in British India. No statistics are unfortunately available from which even an approximate idea of the quantity or value of these commodities can be obtained.

There is no doubt, however, that trade has increased by leaps and bounds since a settled form of administration was introduced, and facilities for import and export were increased by the extension of roads and railways.

Imports

The chief articles of import are piece-goods, salt, sugar, yarn, hardware, metals, oilman's stores, and kerosine oil. Though actual figures are not available a very large increase has undoubtedly taken place, in the last twenty years, in the sale of the last commodity. The use of kerosine oil is extending yearly at a very rapid pace, and is now sold in all villages of any size, while the empty tins are used in most remote spots, to which the oil itself has not yet penetrated. The sale of foreign cloths has also received a great impetus from the increasing habit of wearing European coats, waistcoats, trousers and caps.

Exports.

The chief exports are grain, *tilli*, cotton, opium, hides and bones. The trade in grain and hides went up by leaps and bounds in the famine of 1899-00 owing to the demand for the former in affected districts and the mortality among cattle.

The opium export trade appears to be declining. In 1860-70 the average number of chests exported from the State was 21,000, in 1870-80 18,000, 1880-90 11,700, 1890-1900 8,700, in 1903-04 4,768, in 1904-05 4,844½, and in 1905-06 4,003½.

Mechanism of trade and trade centres.

Each district has its recognised collecting and distributing centres which are fed by the weekly markets held in all villages of any size. The big dealers buy through the petty local traders, or their own agents, and export to the chief trade centres of the State, which are Indore city and Residency, Sanāwad, Barwāha, Mhow, and Rāmpura.

The greater part of the trade lies in the hands of the Hindu community, especially in those of the Mārwārī Baniās, who are far the largest dealers in grain, opium and cloth. The next most important class is the Bohora community of Shia Muhammadans who deal in hardware, kerosine oil and building materials.

The Pārsī trader plays only a minor part, dealing chiefly in European stores and liquors which have only a limited sale. Messrs. Ralli Brothers have a central agency in charge of a European at Indore, and out-agencies in places of importance.

Trade is carried by road and rail, the roads being now chiefly used as feeders to the lines. The Rājputāna-Mālwā is the main route for commerce.

Payment is made either on *hundīs* or in cash; currency notes are not popular, probably because they are easily lost or destroyed.

The only external trade of any real importance is the opium export which passes to Bombay, for China.

Firms.

The principal firms in the State are those of Padamsi Nensi, Ghamansi Johārmal, Bakhatrām Bachhrāj, Bīnodīrām Bālchand, Sarūpchand Bhāgirath, Gokaldās Vallabhdās, Rampratāp Harbilās, Baldeodās Gorakhrām, Sheojirām Shāligrām, Trilokchand Kallyānmal, Sarupchand Hukamchand, Subhakaran Prahlāddās, with capitals ranging from 2 to 12 lakhs.

Weights and measures.

The ordinary year followed in the State by the Hindu population is the Vikrama *Samvat*; this commences generally in *Chaitra*, but with the Baniā and Deccanī community in *Kārtik*.

Year.

The State financial year commences on October 1st and follows the English reckoning.

Time.

European method of measuring the time generally prevails throughout the State in place of the old *gharī*.

Precious stones.

Precious stones such as diamonds, emeralds, etc., are weighed by the following standard :—

5 full-sized grains of linseed or = 1 *Pao rattī alsī*.
2 *Pao rattīs* = 1 *adhi rattī*.
2 *Adhi rattīs* = 1 *Rattī*.
24 *Rattīs* = 1 *Tānk*.

The weights are usually made either of agate or cornelian highly polished and of conical shape.

Pearls.

Pearls are weighed like diamonds but valued according to *chao*, into which *rattīs* are converted.

Gold and silver.

Precious metals such as gold and silver are weighed by *gunja*, *māsha* and *tolas* and in large quantities by seers and maunds like copper, brass, etc.

Measures by length.

The most common measures used are the *hāt* (cubit) of 21 inches; *Gaz* or *wār* (yard); and *adhawār* (half yard). The *hāt* and *gaz* are sub-divided into *girah*.

1½ *Tasu* = 1 *Girah*.
8 *Girah* } 1 *Hāt* (cubit).
12 *Tasu* }
2 *Hāts* 1 *Gaz*.

The English yard is, however, commonly used now-a-days.

Silk-cloth and valuable cloths such as men's waist-cloths, *dhotīs*, women's wearing robes (*lugras* and *sārīs*), and the coarse country cloth, *khādi*, etc., are sold by the *hāt* or cubit, all other cloth by the yard.

Cloth manufactured to meet special requirements such as *sārīs*, *lugras*, *dhotīs*, *muktas*, etc., are sold in entire pieces.

Kambals, *pattadas* and piece-goods (*thāns*) are sold wholesale to purchasers by number ; the unit in the first two cases being a *kori* or score, the last being sold singly.

The measures in common use consist of an iron bar, less than half an inch in width and marked with sub-divisions.

Surface.

In surveying land the *bīgha* is the unit, but the acre is now generally used in revenue records.

20 *Kachwānsi*	=	1 *Biswānsi.*
20 *Biswānsi*	=	1 *Biswa.*
20 *Biswas*	=	1 *Bīgha or* ⅝ of an acre.

Bamboo-matting is sold either by the square cubit or foot and slabs and planks by the square foot.

This measure is invariably used in measuring land, and in work done by the Public Works Department, such as painting, plastering, paving, colouring, white-washing, ceiling, roofing, etc.

Measures of capacity.

Measures used in measuring grain and liquids are—

5 Rupees weight	=	1 *Chhatāk.*
4 *Chhatāks*	=	1 *Pāo.*
4 *Pāos*	=	1 Seer or 80 rupees weight of British coin.
2½ Seers	=	1 *Panseri.*
2 *Panseris*	=	1 *Dhari* or 5 seers.
8 *Dharis*	=	1 Māund.
6 Maunds	=	1 *Māni.*
100 *Mānis*	=	1 *Manāsa.*
100 *Manāsas*	=	1 *Kanāsa.*

There is no dry measure of capacity in the Mālwā division. But in Nimār all grain and even the ground-nut is sold by measure, the table being—

Mulia	=	*Adhpāo.*
Tichia	=	*Pāoseer.*
Tuli	=	*Adhseer.*
Kāngan	=	1 *Seer.*
Chauki	=	4 *Seers.*
16 *Chaukis*	=	1 *Maund.*
12 Maunds	=	1 Māni.

A *chauki* is the measure of capacity which will exactly contain 4 *pakka* seers weight of the grain *mūng* or *jowār*.

Liquids.

Milk, *ghī*, and country oil are for convenience sake sold by measures, but these measures are based on the standard weight of the ordinary seer. Kerosine oil and liquor are sold by bottles measuring quart, pint, half-pint and the lower quantities by small measures.

SECTION VII.—MEANS OF COMMUNICATIONS.

Railways.

The line from Khandwa to Ajmer was originally projected in 1869, but was not taken up owing to the heavy cost which

would be entailed in crossing the Narbadā and descending the Vindhyan scarp. In 1869, however, the Indore Darbār offered a loan of 1 crore for the construction of a line from Khandwa to the capital of the State, the loan to be for 101 years bearing interest at 4½ per cent. In 1875 the Holkar State Railway, as the line is called, was opened for traffic as far as Choral, and completed up to Indore in 1877 and finally linked up with Ajmer. The line runs for 62 miles through Indore territories, the principal stations being at Barwāha, Sanāwad, Mhow, and Indore. The line crosses the Narbadā near Barwāha over a fine bridge with 14 spans of 200 feet each. From Kālākund to Pātalpāni station the track passes through very picturesque scenery over the scarp of the Vindhyas on to the Mālwā plateau, a rise of 1,300 feet in 35 miles, the gradients varying from 1 in 40 to 8 in 60.

A small extension of 15 miles links up this line with the broad gauge at Ujjain. The Godhra-Ratlām-Nāgda-Ujjain branch of the Bombay, Baroda and Central India Railway for 9 miles through the Petlāwad *pargana* with a station at Bāmnia, and the Nāgda-Bārān-Muttra branch now under construction will pass through the Mehidpur and Rāmpura-Bhānpura *parganas* with stations at Mehidpur Road for Mehidpur and Shāmgarh for Garot. A line from Barwāha to Broach along the Narbadā valley is being surveyed which will pass near Lawānī; and new chord of the Great Indian Peninsula will probably run from Bīr station north of Khandwa, to Bhopāl serving Satwās and Kannod and thus opening up Nemāwar. The Ujjain-Bhopāl branch of the Great Indian Peninsula Railway passes through the Mehidpur *pargana* with a station at Tarāna Road.

Influence. The influence of railways has been considerable in extending trade. In the famine of 1899-1900 it was invaluable and was the cause of saving many lives, as grain was easily imported in large quantities.

Early routes. In Buddhist days a main trade route, which went from Paithana to Srāvastī (Sahet-mahet in the Gonda District of the United Provinces) traversed the State with a halting stage at Mahissatī now Maheshwar, the next important stage being Ujjain.

In Mughal days the royal road from the Deccan passed through the Nimār *zila*. The stages between Bijāpur and Ujjain were Bhīkangaon (21° 52′ N.—75°58′ E.), Gogaon (21° 55′ N.—75° 50′ E.), Multān (22° 1′ N.—75° 49′ E.), Serai Mulchand (?) Akbarpur (22° 9′ N.—75° 31′ E.) here the Narbadā was crossed a little east of the present Khalghāt ford, Jahāngīr nagar (?), Nīmkhera (22° 26′ N.—75° 15′ E.), Dikthān (22°

35′ N.—75° 32′ E.), Depālpur (22° 51′ N.—75° 36′ E.), Fatehābād (23° 4′ N .75° 44′ E.) and Ujjain (23° 11° N.—75° 47′ E.).

An alternative route lay from the Gujarāt side. This was followed by Malet in 1785 when proceeding to join Sindhia's camp at Agra. The stages he mentions are, Baroda, Jarod, Halol, Mullao Simli, Bāria and Dohad, outside Central India, and Thāndla and Petlāwad then held jointly by Jhābua and Indore, Badnāwar, Nolai (Barnagar), Barerī, Ujjain, and Tarāna also in Indore. The rest of this route lay outside the State.

The oldest road in the State is the great Bombay-Agra road, the main artery of the road system constructed by the Government of India between 1840 and 1860. It passes for over 80 miles through the State, the most important places on its line being Sendwa, Maheshwar (a few miles east), Mhow and Indore. Roads. (Table XV.)

The Indore-Simrol-Khandwa road connects these three places meeting the Agra-Bombay road at Indore. It passes for 50 miles through State territory serving the Mhow, Barwāha, Sanāwad and Bhīkangaon *parganas*. About 2 miles from Simrol a branch road diverges to Mhow Cantonment. Another Government road runs from Mhow to Nīmach and passes through the Mhow, Betma and Nārāyangarh *parganas*, 12 miles lying in the State. It connects Ghāta-Billod with the State road from Indore to Betma.

The Ujjain-Agar Government road passes through the Mehidpur and Raipur *parganas* for 12 miles. All these roads were constructed by the British Government by whom they are also maintained.

The principal State roads constructed and maintained by the Darbār are the Indore-Depālpur road, about 24 miles in length, which passes through Hātod. It is now proposed to extend this road to Chambal station on the Rājputāna-Mālwā Railway *viâ* Gautampura; the road from Indore city to Betma which connects with the Mhow-Nīmach road at Ghāta-Billod, about 22 miles in length, the Kannod-Nemāwar road, about 22 miles in length, of which the first five miles from Kannod to Manāsa have been completed the remainder being still unfinished. The road will cross the Narbadā at Nemāwar and form a junction at Handia with the Handia-Harda road. It is also proposed to join Kannod with Indore by the construction of a road through Khurel and Dhantalao, Dewās, Dhār and Bāgli making the portions lying in intervening territory.

The Khargon-Sanāwad road, 41 miles in length, of which 11 miles are situated in the Central Provinces. This road connects the important towns of Khargon and Sanāwad,

the latter being situated on the Rājputāna-Mālwā Railway. This road is being extended westwards to Un, 13 miles from Khargon, and will be ultimately linked up with the Agra-Bombay road *viâ* Nāgalwārī and Sendwa. The Barwāha-Maheshwar road, 31 miles in length, follows the line of the old cart track. It is as yet only metalled as far as Maheshwar, but will when complete connect the important towns of Barwāha, Maheshwar and Mandleshwar on the west, with the Agra-Bombay road at Dhargaon. The Mandleshwar-Khargon road, 26 miles in length, runs through Kasrāwad to Khargon, a branch road 5 miles long connecting it with Maheshwar. The road is being completed. Piplia-Bhānpura road, about 70 miles in length, is a feeder to railway, from the Rāmpura-Bhānpura *zila*. It passes through the towns of Nārāyangarh, Manāsa, Kukdeshwar, Rāmpura and Bhānpura, and links up with the Mhow-Nīmach road at Piplia station on the Rājputāna-Mālwā Railway. In the last famine this road was extended 8 miles to the Jhālawār State boundary, where it meets a road to Jhālrāpātan. Another branch runs from Manāsa to Shrāvan, where it meets the Gwalior State road to Nīmach. The Rāmpura-Garot road of 18 miles in length was started during the last famine and is still under construction. Various branches are in contemplation for linking up this road with Māchalpur, Zīrāpur, and other places. Its importance will be much increased when the Nāgda-Bārān-Muttra Railway is opened. The Kukshī-Chikhalda (13 miles) and Thīkrī-Talwāra (9 miles) roads were started in the last famine and are almost complete. The latter road takes off from the Bombay-Agra road at Thīkrī and passes *viâ* Barwānī to Chikhalda.

The Tarāna-Sumrākhera, Tarāna-Pātpārsi and Pātpārsi-Mehidpur roads of 7, 18 and 20 miles in length form three sections of the same system. The Tarāna-Sumrākhera portion is complete and connects Tarāna with the railway station of Tarāna road on the Bhopāl-Ujjain Railway. Various new roads have been projected.

Vehicles.

Carts of the ordinary country make are used in the districts for carrying grain, cotton and other goods. In towns bullock *shigrams* are employed by passengers. The Darbār owns carriages of English pattern, and motor cars have lately come into use for the chief and officials when on tour.

Post and Telegraphs. (Table XXIX.)

Before 1873 the postal arrangements were entrusted to a contractor who received Rs. 3,600 per annum, for carrying and delivering all official parcels and letters. Private letters also were received and despatched by the contractor at rates fixed by himself. The contractor was fined Rs. 5 for each day's delay in delivery

A regular postal department was organised in 1873 by the late Rājā Sir T. Mādhav Rao, when Minister of the State.

An Inspector was appointed to inspect the postal lines assisted by two overseers; the working staff included 9 post masters, 7 *jamādārs*, 9 post peons, and 135 runners. The receipts amounted to Rs. 577 and the expenditure to Rs. 13,500. No stamps were used. Letters sent bearing were charged at a rate of one anna per ½ *tola*, pre-paid letters of any weight at ½ anna.

The postal lines extended over a distance of about 500 miles, with 30 post offices.

In 1878 an arrangement was made with the British Government by which all letters and packets passing from Imperial post offices to the State post offices or *vice versâ* should be delivered to the persons addressed on payment of an additional charge amounting to half the original charge.

In 1885 a State issue of ½ anna stamps was made bearing the effigy of Tukojī Rao II, a ¼ anna, one anna and two anna stamps and quarter anna postcards being introduced later. These stamps are still used, the effigy of the present Mahārājā being printed on them. Stamps.

The present expenditure on establishment and contingent charges amounts to Rs. 19,000 per annum. The income of the postal department is about Rs. 44,800. Out of this Rs. 10,000 are obtained by the sale of stamps, postcards, and envelopes. The postal line now covers about 800 miles.

Imperial post and telegraph offices and combined offices have been opened at many places in the State (see Table XXIX). Telegraph.

A complete telephonic system is nearing completion. This is connected with the Residency limits and will be worked through a central exchange in the city. A separate line connects the Resident with the Minister. Telephone.

SECTION VIII.—FAMINES.

(Table XXX.)

There are no records of any general famine having occurred in the State before that of 1899-1900. This famine visited Mālwā districts with special severity. Some 5,000 deaths were actually registered, but many must have escaped detection. Only thirty-seven per cent. of the land revenue demand was realised that year, while prices rose for a time to 100 and even 300 per cent. above the average obtaining during the previous five years. The State made strenuous efforts to relieve distress fifteen lakhs of rupees being

expended from State funds and three from charitable grants, in addition to various works opened as relief works. The disastrous effects were only too apparent in the census of 1901, while the large number of deserted houses, still to be seen in every village, show even more forcibly the severity of the calamity. The total number of persons who emigrated to other States and British Provinces was only 8,298. There were 5,658 deaths reported as due to privation or disease, of these 3,030 deaths were of subjects of other States. The number of units of persons who came on relief was 572,317 or nine per cent. of the population of 1891.

The State falls into two sections as regards liability to famine. The Mālwā plateau seldom suffers, but the hilly region in the south and north are more liable to distress.

CHAPTER III.

ADMINISTRATIVE.

SECTION I.—ADMINISTRATION.

(Tables VIII, XVI—XXVIII.)

Early days. In early days no systematic form of administration existed. The chief in the time of Malhār Rao I and Jaswant Rao was far too much occupied with military matters to pay any attention to civil affairs, except in the most general way. After Khande Rao's marriage, Malhār Rao I, as the State records shew, trusted much to Ahalya Bai. During the period of her rule also, the civil administration was conducted with great care, but after Tukojī Rao I's death soon fell into confusion. The army absorbed more than the ordinary revenues of the State, and the Darbār was mainly concerned in getting as much as possible from the *ijāradārs* or farmers of revenue.

In 1820 only, under the guiding hand of Tāntia Jogh, did a stable and regular form of administration commence.

Present system. In imitation of the system in force in British India, the State administration is divided into numerous branches, each forming part of a separate department, which is controlled by a member of the State Council, who is responsible for its proper working.

Relations with the British Government are governed by the Treaty of Mandasor.[1]

Council and Departments. During the minority of the chief the powers of ultimate control are vested in the Resident and a Council of Regency whose members are elected for three years, each member being in charge of a department. The Minister is the chief executive officer, who exercises a general control over all departments. The following departments have been established. The Judicial, dealing with all judiciary matters, police, registration and jails; the Military, dealing with the Imperial Service Troops and the State army; the Financial, controlling the accounts, customs and the treasury; the Revenue, dealing with revenue matters, forests and public works; the Home, dealing with Post Offices, Medical and Educational work; the General, controlling the old archives and accounts of the State and Charitable Institutions; the Foreign, dealing with external questions between the Indore and other Darbārs; *khāsgī*, dealing with the *khāsgī-mahals* or private estates of the chief; the Household, dealing with

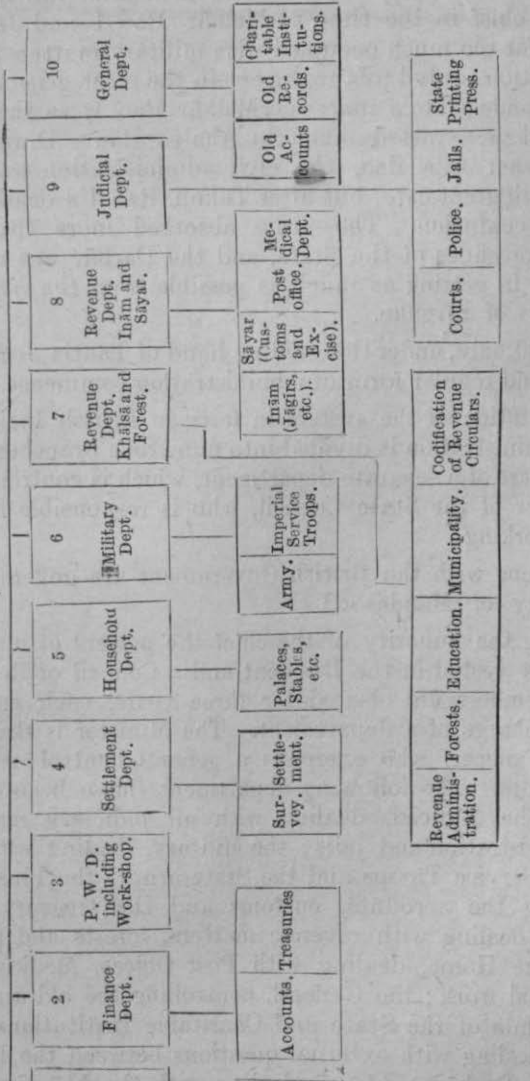
1 Appendix A, No. 2.

the chief's establishment; and temporarily during its progress, the Settlement Department.

Each member exercises a general control and possesses certain powers of appointment and dismissal in the various branches under his charge, while submitting all matters of importance to the Council.

The Departments and administrative branches are shewn in the appended table :—

RESIDENT AND COUNCIL.



NOTE.—The first two Departments are directly administered by the Minister. The 6th, 7th, 8th, 9th and 10th Departments are respectively administered by the Members of Council under the control of the Minister.

The official language in use is generally Hindī (Deonāgarī) written in Bālbodh character. All revenue, judicial and police papers are written in Hindī only, while in higher circles of executive officers it is optional to make a report in English or Marāthī. The accounts are kept generally in Marāthī. Official language.

The administrative divisions are the *zila* (district), the unit of State administration, the *pargana* the unit of district administration, and the *gaon* or *mauza* (village), the fiscal unit. Administrative Divisions.

The State is divided into 5 *zilas* and 37 *parganas*. Statistical particulars for each of these is given at page 177. The Zila.

The size of the *zilas* varies, the largest being over 3,000 square miles in extent, the smallest about 1,000.

Each *zila* is in charge of a *sūbah* who is the chief executive, revenue and magisterial officer in his charge, the chief judicial officer being the District and Sessions Judge. The *zila* staff also comprises a District Inspector of Police and subordinates of the Public Works and Forest Departments.

The general control of the *zila* lies with the *sūbah* who is responsible within his charge for the efficient working of all the various departments, and the maintenance of order.

The present *zilas* are those of Indore, Mehidpur, Nimār, Nemāwar and Rāmpura-Bhānpura.

Each *zila* is sub-divided into *parganas*, in charge of *amīns*, who act under the direction of the *sūbah*. The isolated *pargana* of Alampur, it should be remarked, is not included in any *zila* but is managed directly from head-quarters. The *pargana* staff comprises, in addition to the *amīn*, a magistrate, a *munsif*, a sub-inspector of police, a public works subordinate, a post master and a school master. Large *parganas* are sub-divided into *thānās*. The Pargana.

The village still enjoys a considerable amount of autonomy, every village of any size being a self-contained community, having its own headmen, who settle all petty disputes between the villagers, its own artisans and menial servants. The Village.

In addition to the *patwārīs*, there are certain recognised village servants, the *patel*, the hereditary headman of the village, who is theoretically a descendant of the founder. His position is recognized by the State. He was until the present settlement granted 2 per cent. of the cultivated area

of the village rent free (a tenure called *khoti*) as remuneration for his services. This has now been replaced by a cash payment at fixed rates on the amount of the revenue collections, the rates being Rs. 5 on the first Rs. 100, Rs. 4 after the first Rs. 100 up to Rs. 1,000 and Rs. 3 on all sums over Rs. 1,000. His duties consist in extending the cultivation of the village holdings and in assisting in the collection of revenues. He is also the general referee in all petty disputes and village matters. The office of the *patel* being hereditary is prized and respected. The *patel* is also held responsible for the proper distribution of *gaon kharch*.

The *chaukīdār* or village watchman was formerly paid in kind by the cultivators but is now paid at Rs. 3, Rs. 4, or Rs. 5 per mensem, by the State out of the *jāstīlāg* or extra cesses. Big villages have several *chaukīdārs*. The balai or village *begāri* or messenger gets half an acre of land on every hundred acres of occupied land in the village exclusive of *inām* lands, in addition to a grain dole called *sukdi* or *adav* at each harvest. This office is also hereditary.

Other village servants, who are not recognized by the State, are the artisans such as the Lohār (blacksmith), Sutār (carpenter) and Chamār (shoe-maker and leather worker) who receive dues from the cultivators amounting to 20 to 50 seers of grain per plough a year.

In *khālsā* village officers known as *sahnās* or *gallādārs* are posted who watch the produce. Their cost is debited to *gaon kharch*.

SECTION II.—LEGISLATION AND JUSTICE.

(Tables XVI and XVII.)

Early system. During early days the disturbed state of Central India precluded the employment of any but the rudest and readiest measures of dispensing justice, and during the time of Malhār Rao Holkar I, Mahārānī Ahalya Bai and Tukojī Rao Holkar I, no written codes of law or uniformity of procedure were attempted though in all probability the general system inaugurated by the Peshwās was followed as far as possible. Cases were investigated and either disposed of summarily or submitted to a *Panchāyat* or arbitration committee of respectable persons. If any party felt aggrieved with their decision he was at liberty to represent his own case to a higher authority and finally to the chief;

but unless he was a man with friends in court or sufficiently wealthy to offer a *douceur* his chances of reaching the chie were small. In cases involving religious questions, the opinion of the State priest was taken. Generally speaking the decision in each case was guided more by the desire to preserve peace and suppress a general rising, which in those days invariably followed if serious grievances were allowed to remain long unredressed, rather than to insure strictly impartial justice, while the law followed, being that of the *Shāstras* or the *Korān* was personal and took into consideration the caste and standing of those concerned in the case. The *kamāsdārs* (*kamāvisdārs*) were the heads of the civil, criminal and revenue administration in each *pargana*. No written records of cases appear to have been made though scraps of evidence and occasional depositions are found in the old records; bonds for bail and other matters were formally executed and still exist. There is ample evidence to show that efforts were always made to detect very heinous crimes, such as murders and dacoities, and to trace the culprits, and reports of such proceedings were submitted to the chief. After Tukojī Rao I's death in 1797, anarchy and maladministration reigned almost continuously in the State for 40 years.

Even when Mahārājā Tukojī Rao II succeeded, there were no regular courts of justice, and the *kamāsdārs* still dispensed summary justice, both civil and criminal, in the *parganas* under their charge.

In civil matters the State seldom interfered. The creditor usually enforced his claims by sitting *dharna* at the door of the debtor. Sometimes matters were referred to *Panchāyats* whose decisions were final.

Officials were not bound to intervene at all in civil suits. They were, usually, however, moved to take action by the promise of personal gratification from the party or even both parties claiming redress. If one party happened to have a friend in any of the State officials, that friend could in many cases enforce payment by bringing pressure to bear on the other side. Very heavy civil suits occasionally came before the chief himself, when each party was made to deposit a large sum (varying from Rs. 2,000 to 5,000) nominally as a guarantee of good faith and the justness of the claim. The loser in the dispute forfeited his deposit to the State. As one of the parties always lost, the State made a considerable profit out of such litigation.

In the city, criminal justice in petty offences was dispensed by the city *kotwāl*, a hereditary official who held his

Court at the *kotwālī*, which stood in Ahalya-pura, at the spot where the Sarāfa Police Station now stands. He reported all offences of a serious nature to the Darbār. The *kotwāl* also tried petty civil cases and had the power to appoint *panhcas*. Every caste had its own *panchas* and their awards were usually binding on the parties. Appeals if any went to the Darbār which meant the minister or chief executive officer, and very occasionally in important cases, if the parties had sufficient influence, or interest, up to the chief himself.

During the minority of Mahārājā Tukojī Rao II, Sir Robert Hamilton, seeing the unsatisfactory state of affairs, replaced the hereditary *kotwāl* by the *motamid-faujdārī* who dealt only with criminal work, while a Judge called the *nāzim Adālat* was put in charge of the civil court. These officers held their courts on the second storey of the house of Rājā Bhao Phanse which stood in front of the Pandharī-Nāth *mandir*, and was pulled down about 15 years ago. The lower storey of the house was occupied by the jail in which the under-trial prisoners were confined.

The city was divided into eight *kotwālīs* or Police Magistrate's circles with a *kotwāl* in charge of each. The *kotwāls* still decided petty cases, and sent up other serious crimes to the *motamid-faujdārī*. The jail was also reorganised and put in charge of a *darogah*, proper arrangements being made for feeding the prisoners, a *hakīm* (native doctor) being appointed. The prisoners were also given regular exercise by being made to work on the city roads and in the State gardens.

At this period a large amount of stolen property used to be sold by merchants, apparently respectable and of good position, and many really respectable merchants were on that account dragged into the court by the police. A somewhat curious means was resorted to to avoid this. The merchant community undertook to defray the expenses of a clerk and four *chaprāsīs* who were posted in the *sarāfa* and issued certificates of respectability to the seller and so confirmed his title to the property he offered for sale. This practically absolved the buyer from further responsibility. A clerk with a number of these *chaprāsīs* was similarly deputed to all important fairs such as those of Deogurādia and Khajrāna.

At this time written records of all proceedings and regular judgments were introduced. All criminal cases coming from the districts were sent first to the *motamid-faujdārī* who after examining them sent them for disposal, with his own opinion, to the Darbār.

The *nāzim adālat* could decide suits up to Rs. 1,000 in value. Appeals from his decisions went to the Mīr Munshi of the *Persian* office, while a final appeal lay to His Highness through the *chitnīsī* office. In the *chitnīsī* office, all appeals passed through the hands of the officer in charge. The power of this official was necessarily enormous and his favours were much sought after, as practically whatever order he wrote on the case, was passed by the chief. Occasionally, parties not content with such orders appeared personally before His Highness.

His Highness Tukojī Rao II on receiving his powers instituted the custom of holding *am darbār* (public audience) on a certain day in which any one could appear and make his requests personally. Applications, however, became so numerous that it was impossible for the chief to decide them personally, and a kind of committee was, therefore, appointed consisting of the minister *sarnobat* and *bakshī* which held its sittings in the palace.

In 1870, the Agent to the Governor General, Sir Henry Daly, reported that there was an entire absence of proper judicial courts in the State, the *amīn* or revenue collector disposing of civil and criminal cases according to his discretion, only sending very heavy suits and grave offences to Indore for the decision of the Darbār. This confined centralisation caused civil suits and prisoners to accumulate and many accused were kept for years in jail awaiting sentence.

Institution of regular courts.

This system continued till the appointment of Rājā Sir T. Mādhava Rao at the close of the year 1872. He at once commenced the reorganization of the judicial system and in 1875 established regular courts based upon the lines of those in British India, but adapted to meet local conditions, and placed them under properly qualified officials.

These courts included a *sadr* Court with two judges (subsequently increased to three), invested with the powers of a High Court subject to the appellate control of the Darbār, which also exercised general administrative control over all the subordinate Courts in the State; three *zila* Courts at Indore, Mandleshwar (for Nimār *zila*) and at Rāmpura.

He also invested the revenue officers, *sūbahs*, *amīns*, *vahiwātdārs* and *thānādārs* with properly defined civil and criminal powers.

The *khāsgī* or villages forming the chief's private estate, of which there were over 160, were, however, at this time independent of the regular courts and no decrees or orders

took effect in them. This arrangement was a great hinderance to the proper administration of justice as the *khāsgī* villages were scattered throughout the State territory intermingled with other villages.

In 1876 an attempt to introduce trial by jury was made in the *sadr* and District Courts which proved a complete failure and was abandoned two years later.

In 1877 a Court of Small Causes was established presided over by one of the judges of the *sadr* Court. Two years later it was abolished but re-established in 1883 under a separate udge.

About 1877 the old *nāzim adālat* was transformed into a *hakkrasi* or Execution Court, which executed all decrees of the Civil Courts in Indore City. This Court was in 1907 replaced by the City *munsif's* Court, while all the *vahivātdārs'* Courts were replaced by two *munsif's* Courts, one at Depālpur and the other at Indore.

A Law Class with a qualified teacher was opened at Indore in 1877, a Law Examination for judicial subordinate officers instituted and a notification was issued announcing that no appointments would be made in the Judicial Department or promotions granted to judicial officers who had not passed the examination. They were discontinued five years later as the principle of appointing only such men as had passed the examination, was not adhered to in practice. Sir T. Mādhava Rao and Dīwān Bahādur Raghunāth Rao selected the best qualified men for the higher judicial offices, but they had no hand in selecting the subordinate judicial officers, who being revenue officers were appointed by the Mahārājā. After Raghunāth Rao left Indore, the best of the higher judicial officers gradually left the State, and a period of decline set in.

In the year 1902 the Judicial Secretary drafted rules for the examination of candidates desiring to practise in the Courts of the State. They were passed by the State Council and an examination is now held annually, in accordance with these rules, by the *sadr* Court, who grant *sanads* of efficiency to the successful candidates empowering them to plead in all Courts of the State.

Present system of legislation.

All legislation is now in the hands of the Legislative Member of Council who is responsible for the drafting of new laws and regulations and their promulgation under the general control of the Resident and Council.

Codes.

The Codes and Acts used are, generally speaking, all based on the British Codes and Acts from which they have been adapted.

The list below gives all principal laws and regulations in force in the Indore State:—

Description.	Introduced during year under report.	Remarks.
(1) The Indore Civil Procedure, 1878.	..	Wherever the Indore Law is silent, British law is followed as a guide, while as far as Hindu and Muhammadan laws are concerned, the text books used in British India are considered authorities in the State also. Besides these the Courts also follow circulars (civil and criminal) issued from time to time by the Darbār in the Holkar Gazette and supplement with substantive-adjective laws of the State.
(2) The Indore Stamp Act, 1866.	..	
(3) The Indore Registration Act, 1878.	..	
(4) The Indore Limitation Act, 1902.	..	
(5) The Indore Small Cause Court Act, 1902.	..	
(6) The Indore Excise Law, 1903.	..	
(7) The Factories Act, I of 1904.	1st of January.	
(8) The Indore Penal Code, II of 1904.	1st of September.	
(9) The Indore Criminal Procedure Code, III of 1904.	Ditto.	
(10) The Police Act, IV of 1904.	1st October.	
(11) The Indore Evidence Act, V of 1904.	Ditto.	

The Mahārājā, when exercising administrative powers, is the final court of appeal in the State in all cases, criminal and civil, and is also the confirming authority in all cases involving a sentence of death, or imprisonment or transportation for life. During the chief's minority this power is vested in the Resident and Council of Regency. All appeals, except those of importance, are usually submitted to the Judicial Committee of the Council, which consists of three members, one of whom is always the Judicial member. Justice.

Of the regular courts the *sadr adālat* or Chief Court is the highest civil and criminal tribunal in the State, both original and appellate. This Court also exercises a general administrative control over all the subordinate courts. It is presided over by two judges, of whom, the senior, is

designated the Chief Justice. A Registrar assists in the administrative work of the Court.

Civil justice. City courts.

Civil justice in the city is administered by three courts, the Small Cause Court with jurisdiction to try cases up to Rs. 50 in value, the City *munsif's* Court with powers to try cases not cognizable by the Small Cause Court, up to a value of Rs. 1,000, and the *nazim adālat* with powers to try suits of value between Rs. 1,000 and 5,000.

District Courts.

There are three general classes of courts in the districts: the District Judges, one in each *zila*, the Court of the *munsifs* of the northern and southern *parganas*, and the *amīn's* Courts in each *pargana*. Their powers and jurisdiction are given in Table XVII, *Appendix A*.

Criminal justice.

The criminal courts are graded on much the same lines as obtain in British India.

The *sadr* Court is the chief court, and can pass any sentence authorised by law, with the proviso that all sentences of death, transportation or imprisonment for life require confirmation by the chief (at present by the Resident in Council). All final appeals lie to this Court.

The subordinate courts are those of the Sessions Judges who are the same persons as the District Judges, and the different magisterial courts. The powers and jurisdiction will be found in the Table mentioned above.

City Courts.

In Indore city a Sessions Judge and two City Magistrates deal with criminal work. Of the Magistrates one is a District Magistrate and the other a 1st class Magistrate.

District Courts.

Three classes of courts have been established in the *zilas*, the Magistrate's or *amīn's* Courts with 1st, 2nd or 3rd class magisterial powers, the District Magistrate's or *sūbah's* Courts and the Sessions Courts. When necessary Additional Sessions Judges are appointed.

Registration.

A Registration Act was passed in 1878. By this Act all documents of the nature of—

(1) instruments of gift of immoveable property,

(2) other non-testamentary instruments which purport or operate to create, declare, assign, limit or extinguish, whether in present or in future, any right, title or interest whether vested or contingent to, or in, immoveable property,

(3) non-testamentary instruments which acknowledge the receipt or payment of any consideration on account of the creation, declaration, assignment limitation or extinction of any such right, title or interest,

(4) leases of immoveable property from year to year, or for any term exceeding one year, or reserving a yearly rent,

(5) authorities to adopt a son, not conferred by a will, shall also be registered,

(6) instruments which purport or operate to create, declare, assign, limit or extinguish any right, title or interest to or in moveable property of the value of Rs. 1,000 or more,

are required to be registered to obtain validity in the courts. There are now 42 offices for registration. The *sūbahs* are Registrars for their *zilas*. The number of documents registered was in 1881, 448; 1891, 874; 1901, 900; 1902, 1,004; 1903, 965; 1904, 584; 1905, 1,043; 1906, 1,254, and 1907, 1,278.

The judicial establishment cost in 1901, 1 lakh; 1903, 1 lakh; 1904, 1·2 lakh; 1905, 1·4 lakh. An income of about 1·3 lakh is derived from court-fees. Cost of establishment.

SECTION III.—FINANCE.

(Tables XVIII and XIX.)

Except during the latter part of the rule of Malhār Rao I and of Ahalya Bai and Tukojī Rao I (1760—1797) the State revenue was not collected on any fixed system. And from Tukojī's death until 1820 collections were chiefly made by force. In Ahalya Bai's time collections came in with comparative regularity through district officers, though the old records give ample evidence of extortion, rapacity and ill-treatment of the ryot by officials. A whole *pargana* or several *parganas* were farmed out to the highest bidder over whom little or no control was exercised and who made the most he could out of the cultivator. Early system.

It was not until 1820 that something like order was introduced into the financial arrangements of the State. Under the careful management of Tāntia Jogh, and owing to the peace which followed the Treaty of Mandasor, the revenues, which in 1817 scarcely amounted to 5 lakhs, rose to 27 lakhs in 1826. From 1823 till 1844, however, the financial status declined rapidly and by 1834 the revenue had dwindled to 9 lakhs, while, on the other hand, expenditure had risen to 23 lakhs, the army alone costing 12 lakhs. In 1844, the minority of Tukojī Rao II gave an opportunity for thorough re-organization which was set on foot under the auspices of Sir Robert Hamilton, and in 1845, in spite of heavy expenditure on the installation ceremony, there was a balance in the 1820—1844.

treasury of 5 lakhs, while the expenditure was kept well within the income. Since then the State finances have always been in a satisfactory condition, though the methods of conducting the financial administration often caused severe hardships to the *ryot*.

PRESENT SYSTEM. Accountant-General.

The Accountant-General of the State acts as auditor and comptroller of accounts. The departmental expenditure is limited by a yearly budget which comes into force on October 1st. All accounts from departments are submitted to the Accountant-General's office by the departmental accounts offices where they are checked and audited. Payments are made on cheques signed by heads of departments.

Sources of revenue and expenditure.

The ordinary sources of revenue and expenditure are given below. It should be recollected that the administration is in a transition state and that extensive public works are being undertaken which raise the expenditure far above that which would obtain under normal conditions.

Receipts

Sources of Income.	Normal before famine of 1899-1900.	Actuals, 1906-07.
	British coin.	
(*a*) *Sarkārī Jama*	45,36,400	39,56,466
(*b*) Revenue of alienated holdings	3,66,900	3,66,893
II Other sources of income—		
Tānka	1,79,900	1,50,637
Presents	14,800	..
Interest	9,93,700	11,53,101
Salt	61,800	61,875
Opium tax in *mahals*	8,500	2,06,774
Opium and *rabba* godown	34,500	17,517
Sāyar	2,71,400	2,05,613
Abkāri	1,36,700	2,89,661
Stamp	82,100	1,23,348
Registration	6,000	15,325
Fines	8,200	..
Post	13,300	41,802
Forest	1,74,700	2,29,337
Cotton mills	49,500	67,000
College and School fees	2,200	Included in Miscellaneous.
Jāgli	1,900	Included in Miscellaneous.
Miscellaneous	81,600	1,56,913
Total in Govt. Rs.	71,14,100	70,42,262

Expenditure.

Items of Expenditure.	Normal year.	1906-07.
1 General Administration . .	2,92,100	3,90,132
2 Collections of Revenue . .	7,97,700	7,63,478
3 Chief's Establishment . .	63,900	..
4 Ex-Mahārājā	4,00,000	4,00,000
5 Members of Ruling Family and Relations.	2,06,800	3,80,776 Including chief's establishment.
6 Shāgirdpesha, Stables, etc. .	3,83,900	
7 Army	9,73,200	6,12,638
8 Law and Justice . . .	1,65,800	2,14,380
9 Police	3,63,700	4,25,318
10 Education	82,100	1,28,774
11 Medical	59,300	90,146
12 Public Works	5,80,200	33,77,768
13 Charities	1,75,900	2,42,270
14 Post	31,300	43,487
15 Forest	59,000	1,32,552
16 Customs and Excise . . .	71,300	39,119
17 Permanent Land Record Staff .	98,400	..
18 Pensions	1,50,000	1,39,160
19 Nemnūkdārs	1,75,500	1,67,133
20 Miscellaneous State Expenses .	2,80,600	8,14,471
Total Rs. .	54,10,700	83,61,602
Extraordinary expenses .	..	5,47,115
Grand total Rs. .	54,10,700	89,08,717

Since the year 1907, the British Indian rupee has been adopted as the legal tender in the State. Before this the *Hāli* (Indore and Ujjain) rupees were current bearing inscriptions in Persian characters with the sun in the middle. Coinage.

The copper coined by Mahārājā Shivājī Rao is still current with inscriptions on one side "Shrimant Mahārājā Shivājī Rao Holkar Bahādur" with a figure of a *nandi* in the middle, while on the other side "Indore *pao* anna (or *ardha* anna)" and the Samvat year 1957.

SECTION IX.—LAND REVENUE.

(Table XX.)

Early system. In early days the *parganas* or even whole *zilas* were given out to *ijāradārs* or farmers. A description of this method pursued by the Marāthās is given by Malcolm in Vol. II (Chap. XIII) of his work on Central India and need not be detailed here.

The theory on which the system is based is the same now as formerly, *viz.*, that the soil is wholly the property of the chief, the cultivators having merely a cultivating right on it so long as they pay the revenue. Sums paid are thus in accordance with official phraseology revenue and not rent. In Nimār, however, which was for a time under British management, proprietary rights do exist.

Settlements. Settlements have been made in 1865 and 1881.

1865. The settlement of 1865 was instituted by Mahārājā Tukojī Rao II. The land was surveyed on the *kad dhāp* system and leased out for 15 years. Only cultivated land was measured and mapped out roughly, not to scale. The *bīgha* employed was equal to 27,225 square feet.

In connection with this survey extensive irrigation works were undertaken. The demand for the whole State amounted to 37·9 lakhs.

1881. In 1881, the settlement was revised. The maps are said to have been checked, but it is by no means certain how far it was done. The demand was largely increased, rising to 63·9 lakhs. On the expiry of this settlement in 1895, no fresh settlement was carried out but considerable arbitrary enhancements were made from time to time.

Present settlement. In 1903, the services of a British officer were obtained and the new settlement still in progress was commenced.

The land has now been divided into circles and the soils assessed on their fertility and depth, due allowance being made for the possibility of irrigation, nearness to roads and villages, etc. The results are not yet known. One feature is the abolition of the *ijāradārs*. All dealings are to be made directly between the Darbār and the cultivator. Leases for terms varying from 15 to 30 years are being given.

Cesses. Although under the new settlement all the old cesses will be merged in the general rate levied they may be mentioned briefly here.

Besides the land assessment various cesses are levied of which the most important are given below :—

Sarak Fund (road cess) levied at 3 pies per rupee of the assessed revenue of a holding, and *sardeshmukhī* at 7 per cent. on the assessment. In some *parganas*, however, this cess is included in the assessment. Under this term the proceeds of 25 *bīghas* of land (about 15 acres) in such villages and of one whole village in each *pargana* is treated as *sardeshmukhī*. *Jāsti Kharch* is levied at Rs. 2 per plough of land, and was originally imposed to cover the expenses of the village *patwārīs*, *chaukīdārs*, etc. *Pao-annī* and *adha-annī* :—Two cesses of one-fourth and half an anna per rupee which are also levied in certain *parganas*.

Besides these special cesses, rated at a percentage or by the plough or on the assessed revenue of holdings, each village pays *sardeshmukh bhet* according to a scale from Re. 1 to Rs. 5. This amount is realized from the *sardeshmukhī* land or from the *ijāradārs*. There are other miscellaneous cesses varying in different villages such as *tulai* or weighing fees, *charjhopadi* or ground rent, *balai-lāg* or *sūt-charsa*, a cess levied from the village Balais and Chamārs on the skins of dead animals used for making leather ; *telīkhut*, a cess on each oil mill ; *tāl-singhāri* on *singhāra* crops in tanks ; *bancharai* or grazing dues and *gādhari lāg* or payment from shepherds.

These cesses merely swell the general demand, not being devoted to the maintenance of roads, payment of village servants or other special objects to which they were originally, and are nominally, devoted.

Collection.

Hitherto the revenue has been collected mainly through farmers or *ijāradārs* who received 10 per cent. as a commission. The money was paid in to the *amīns* on stated dates. These payments were made on 15th day of *Kārtik*, 1st day of *Chaitra*, and 1st day of *Jeshth*.

The arbitrary enhancements, which had taken place since 1895, had made the actual collections fall far short of the demand. The whole demand was about 20 lakhs in excess of the actual collections made, while the accounts shewed unrealised arrears amounting to 79·2 lakhs, every holding being burdened with a debt which it could never hope to pay off. A decrease in cultivation resulted, due to the fact that no banker would advance money, as under the State law the Darbār had a first claim on a cultivator's assets, and any savings he made were at once swallowed up by the revenue demand, the banker having no chance of recovering any part of his loan. Things went from bad to worse until the State was placed under administration and the present settlement was started.

Under the new settlement the *ijāradāri* system will be abolished and the cultivators deal direct with the Darbār.

The *patel* will assist in carrying out the collections, but will not be responsible for shortage in the collections. For his labour in assisting to gather in the revenue demand he will receive, besides his monthly allowance of 8 annas, a drawback on the collections at the following rates :—

5 per cent. on collections from holdings other than his own, if the assessed value does not exceed Rs. 400.

4 per cent. when the demand is between Rs. 400 and 1,000.

3 per cent. on all further collections.

A few old *ijāras* only remain which it would have been unfair to cancel. The *munāfa* of 10 per cent. previously granted to *ijāradārs* is practically clear saving to the State, as no material increase has had to be made in the staff.

Another system which has passed away is the *tīpdārī*. The *tīpdār* was a banker who stood security for the payment of the revenue demand by a cultivator advancing the demand and recovering the amount with interest at the harvest. This system was necessitated from the fact that the dates for collection were fixed before the harvest was gathered and the cultivator had no means at his disposal for defraying the charge. The *tīpdār* often exacted high interest. It was occasionally taken in kind.

The dates are now so arranged that a cultivator can sell the produce of his field and pay the demand without resorting to a banker. Payments are made on a fixed day between the 1st–15th of January and the 2nd–15th of May.

Default.

In cases of default a notice is served on the cultivator. If this has no effect his moveable property is attached except agricultural implements and bullocks, and if necessary sold. When a balance remains, his immoveable property can be next attached and sold. A persistent defaulter can be ejected, or if he has occupancy rights these rights can be sold. Arrest is only resorted to in extreme cases. The rules governing defaulters are laid down in the Darbār "Rules for the recovery of State demands."

All revenue is paid in cash. Payments in kind occasionally take place as between cultivator and middleman, but not frequently and only in out-of-the-way places.

Suspensions and remissions are freely given when necessary. The actual sums remitted and suspended of late years are given below :— Suspensions and remissions.

Year.	Suspension.	Remission.
1903 . . .	..	45·4 lakhs.
1904 . . .	..	18·9 lakhs.
1906 . . .	3·5 lakhs.	3·5 lakhs.

Tenures fall into two broad classes: *khālsā* in which the land is held on leases issued directly by the Darbār to the tenant, and alienated lands. Tenures.

Khālsā land, as a rule, is held only on a cultivating lease, that is to say, the agriculturist has theoretically no rights over the soil, being unable to sell, alienate or mortgage his holding; he may cultivate so long as he pays the revenue, and that is all. In practice, however, no cultivator is ever molested even when he is unpunctual in paying his revenue, as the Darbār cannot afford to lose its tenants, while custom has ruled that long tenancy from generation to generation confers a prescriptive right to a particular plot. So strong is this feeling that in 1820, when those who had fled during the Pindārī war, returned, they resumed the cultivation of their family land; and in cases in which others had already taken up a plot, they invariably retired on the appearance of a member of the family of the original holders.

In Nimār occupancy rights were introduced during our management of that tract and were preserved after its transfer. Those holding on this class of tenure can alienate their land on payment of a fee called *labak* at the rate of 12·5 per cent. on the proceeds of the sale in addition to a *bhet* of Re. 1 to the *kānungos* and of Rs. 2 to the *mandloi*. The Council is now drawing up new rules regarding occupancy rights. Under these rules the transfer must take place between persons of the agriculturist class, except under special sanction; the occupancy rights will be enjoyed only by the persons in whose name the land stands in the register; the sales must be reported and the mutation of names effected in the State register before the sale is recognized.

Alienated lands are of three main classes: ordinary service *jāgīrs*, *muāfi*, *ijāra* and *istimrār*. *Jāgīr* grants are of many k nds. In former days most of these *jāgīrs* were granted in return for military service and known as *saranjāmī*. The holder in such cases was bound to support a body of men with which Alienated.

he assisted the chief in his campaigns. *Jāgīr* grants, as a rule, included the right to levy *sāyar* and *abkāri*, while the rates of assessment, etc., were left wholly to the *jāgīrdār*. Other *jāgīrs* are those given for the maintenance of members of the ruling family, wives of the chief, etc., called *nānkār* and those granted to officials of the State and others. All these grants as a rule required that either some service should be done in return for the grant or else a portion of the revenue of the *jāgīr* should be paid to the Darbār as *barbast* or *tānka*.

Muāfi or *inām* grants are, as the name implies, revenue free. They are usually given to temples, Brāhmans, charitable institutions, etc., the revenues going to the support of the holder or institution; such grants are called *dharmādāya* or *devasthān*. A few *muāfis*, however, are held by ordinary persons and were granted as special gifts.

Ijāras are revenue farms in which a person of means and position undertakes to pay in the revenues of a certain area or a fixed number of villages, receiving in return a commission, usually levied at 10 per cent. on the revenue demand. Up to the present day practically all the revenue has been thus collected. The abuses attendant on such a system are manifest, and unless a close supervision is kept over the *ijāradārs*, the land always deteriorates. The *ijāradār* had no power theoretically to exact more than the assessed revenue and could not alter the fixed rates, but he had many ways in which he could harrass the cultivator and extort money beyond the fixed amount. He also became in most cases his tenants' banker and had them entirely in his power. The Darbār are now abolishing this system throughout the State.

Istimrārī holdings are those given on a fixed quit-rent in permanent settlement. They differ little from *jāgīr* holdings except that they do not usually carry with them the many rights as to levying *sāyar*, *abkāri*, etc., which the other class of holding ordinarily brings. Other petty classes of alienation exist; thus the *patel* or headman of a village, the village servants such as the *chaukīdār* and Balai, the *patwāri*, etc., hold small plots of land in return for their services. These, however, are now being abolished, a salary being paid instead.

Guaranteed Estates. Several Thākurs whose estates lie within State boundaries hold under the British guarantee. They receive from, and pay certain sums to, the Darbār. The conditions of tenure and jurisdiction are not all the same, but the holdings are in no case resumable directly by the Darbār.

SECTION V.—MISCELLANEOUS REVENUE.

(Table XXI.)

The main sources of miscellaneous revenue are customs or *sāyar*, excise or *abkāri*, and stamps.

Customs. The term *sāyar* includes practically all dues not levied as *abkāri* or excise. In early days the customs were always farmed out by the chief. The collection of these dues, which formed a very important source of income in troublous times, when cultivation was difficult, was always regarded in the light of a royalty. It was very seldom that the right to collect *sāyar* was granted to holders of *jāgīrs* even.

The farmer was subjected to little control so long as he paid in the sum due on his contract, and although nominally only allowed to collect certain fixed taxes, actually collected whatever he wished or could enforce.

Present system. All the customs dues are now collected by the Darbār direct. Up to 1904, these dues were very complicated and numerous, many being most vexatious. These have now been abolished. The principal features of the present schedule of dues is the total abolition of the tax called *latha*, which was a progressive duty levied on all articles when the price rose above a certain limit. Export and import dues on all food-grains, on salt, jaggery, country oil, betel leaves, and most articles of daily consumption have also been removed. Inter-*mahal* duty on articles passing from district to district has also been discontinued. Octroi is now levied in thirteen places of importance in the State. A reduction of the tax on cotton to 1 anna on pressed, and 3 annas on ginned cotton per bale has resulted in a considerable extension of ginning and pressing establishments.

The income from customs has been—1901, 6·4 lakhs; 1902, 7·4 lakhs; 1903, 6·7 lakhs; 1904, 5·8; 1905, 6·5; 1906, 7·8.

Excise Opium. The cultivation of poppy and the manufacture of this drug have been dealt with elsewhere.

The traffic in this commodity has been declining steadily for some years, and the trade has dwindled to half its former importance, though opium is still one of the most important sources of revenue and the subject of heavy taxation.

From 1843 to 1880 trade developed rapidly owing to the introduction of a stable administration and the extension of irrigation resulting from confirmed peace, and the numerous tanks and wells constructed by Mahārājā Tukojī Rao II. The limiting of cultivation in British India also stimulated its

culture in Native States. From 1880, the trade has declined owing to over-cultivation and consequent accumulation of stock, a curious spirit of excessive gambling which was rife in 1871 to 1873, and a series of unfavourable years. The statistics available are given in the appended table.

Year.	Acreage sown.	Chests exported.	Income (average).	REMARKS.
1880-90 (average)	37,600	11,700	This amounts to 2·44 lakhs, of which 1·8 lakhs is from dues and Rs. 60,000 from *dharwai*.	The rate paid on land growing poppy varies from Rs. 10 to Rs. 27 per acre.
1890-1900 (average)	31,900	8,700		
1901	19,806	5,519		
1902	15,882	Not sent		
1903	17,243	4,768		
1904	27,906	4,844½		
1905	18,997	4,003½		

Taxation. Crude drug.

On the crude drug several taxes are levied : a due of Rs. 2 per *dhari* (5 seers) imported, called the *mahal* duty ; Rs. 20 per chest of 16 *dharis*, or Re. 1-4 per *dhari* on exported *chīk* ; Re. 1 per bag (irrespective of the size or weight of the bag) on all foreign *chīk* imported ; and Re. 1 per bag used in manufacturing opium locally.

On opium.

On the manufactured article a direct tax is levied of Rs. 15 per chest exported to Bombay or elsewhere ; and of Rs. 35 per chest of *rabba* opium exported. A chest weighs 140 lbs.

Satta or time-bargains.

Sattas or time-bargains are a very favourite form of transaction indulged in largely by merchants at Indore city. These *sattas* are contracts for the sale and purchase, on certain future dates, of specified quantities of the drug, and they are finally adjusted either by actual delivery of the product or by payment of the difference between the contract rate and the actual rate prevailing at the time of settlement. Time-bargains are made for the full-moons or *Punam* of *Baisākh* and *Kārtik* or May and November on the price per chest, and for the full-moon of *Mārgashirsha* or December on the rate per *dhari* (5 seers). The quantities sold are expressed in *bojhas* of 24 *dharis* each (240 lbs). These bargains are often made for a whole twelve months ahead.

The largest number of transactions are entered into for the full-moon of *Kārtik*, merchants in Rājputāna, Gujarāt and elsewhere taking part through their agents.

The rates at which the settlements have to be effected are settled by a *panchāyat* of merchants. Everything thus turns on the state of the market when settling day arrives.[1]

These transactions are controlled by the Darbār. A special office called the Ticket-*kārkhāna* sees to the registration of these bargains. A ticket is issued to both buyer and seller and is documentary evidence of the transaction in cases of dispute, these transactions being recognised in the State courts. The registration fee is 3 pies per *bojha* or chest (*peti*) in the case of opium ; in the case of *sattas* with cotton, 1 pie per *bojha* (in this case 32 *dharis* or 4 maunds) is taken.

Besides this, numerous dues called *dharwai* are also levied. The origin of the term *dharwai* is not known, but may possibly be from the weight called a *dhari*, or merely means a place where a tax is collected. These dues are given below. Besides these a tax of 7 per cent. on the value of transactions is taken as *sardeshmukhī* and one of Re. 1-9 in each Rs. 100 as a road cess.

Opium-bojha, a duty of Rs. 5 per *bojha* of 24 *dharis* ; *opium-peti*, a tax of 5 annas per chest (140 lbs.) ; *nigrāwal*, a deposit of a certain amount is made by every buyer as earnest money, and on such deposits a duty of 5 annas per *bojha* or *peti* is levied, *gali-bojha*— this due is of two classes, daily-*gali* and *gali* for fixed period, the former being a payment of 8 annas per *bojha* a day made by the buyer and the latter a fixed payment of Rs. 3 per *bojha* or *peti* ; on this last a duty of 2 annas 6 pies per *bojha* and 5 annas per *peti* is taken. On all actual transactions of delivery a duty of 6 pies per *dhari* of crude opium and Rs. 4 per *bojha* of ball opium is taken.

A penalty called *rasūm* is taken in cases in which the bargains are not adjusted by *Vaishākh Sudī punam* (or full-moon) in the case of opium and *Phālgun Sudī punam* in the case of cotton. These consist of an extra charge of Rs. 3 per chest of opium, and 8 annas per *bojha* of cotton.

The income derived by the Darbār from this source is about Rs. 60,000 per annum ; and from ordinary taxes about 1·4 lakhs.

The right to vend opium is sold yearly by auction to a contractor and brings in about Rs. 13,000 per annum. A minimum price of 5 *tolas* per rupee has been fixed by the Darbār. State control.

The only liquor of importance is that distilled from the flowers of the *mahuā* (*Bassia latifolia*) The flowers are Abkārī.

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1 See Aberigh-Mackay—*Chiefs of Central India, Vol. I.* lxxvii.

distilled in copper or earthen stills. It is made usually of four strengths which are sold at the prices named below :—

	Strength.	Price—Indore and Mhow per bottle (24oz).			Elsewhere per bottle.		
		R	a.	p.	R	a.	p.
Mītha . .	15 UP	1	4	0	1	0	0
Dubāra . .	30-35 UP	0	8	0	0	6	0
Phūl . .	60 UP	0	4	0	0	4	0
Rāshī . .	75 UP	0	2	5	0	2	0

An import duty of 2½ annas per maund of *mahuā* flowers imported is levied in Indore city only. The right to distil and vend is sold yearly by auction. The contractor sets up stills in various convenient centres and supplies a fixed area from them. The number of shops is 1,319, or 1 to 7 square miles and 645 persons. The income from this source is about 1·5 lakhs a year.

Other liquors.

The consumption of other liquors is comparatively speaking infinitesimal. A little *tārī* is made, and in towns a certain amount of European spirit is sold, the right to vend these being included in the general contract. A *sāyar* duty of Rs. 3 per dozen bottles is levied on foreign liquors, while a special regulation in the interests of the contractors prohibits the sale of Shāhjahānpur rum in quantities of less than a pint at a time.

The contracts for the city of Indore and the Residency and the Mhow Cantonment is sold jointly in combination with that of the Agency to prevent smuggling, the contract area including some 220 villages within a convenient radius outside the actual limits of these places. The revenue of the Indore farm is shared between the State and the Agency in the ratio of 75·5 and to 24·5 per cent. while in the case of Mhow in the proportion of 19·3 to 80·7 per cent.

Hemp drugs.

Gānja and *bhāng* are produced in the *parganas* of Sanawād and Chikhalda, but in no great quantity. The *gānja* of Sanāwad and Chikhalda is of the same quality as that obtained from Khandwa. An export duty of Re. 1 per maund is levied on *gānja* and of 8 annas on *bhāng*.

The right of vend is included in the opium contract. The prices are fixed by the State—*ganjā* at Re. 1 per seer, *bhāng* at 4 annas per seer and *charas* at 4 annas per tola.

Salt.

In 1880 an agreement was made with the British Government by which all dues on salt were to be abolished. The Darbār also undertook to admit salt, which had paid duty in British India, free. In compensation for the dues thus

foregone the British Government pay the Darbār Rs. 61,875 yearly.

Customs and Excise is administered by the *nāzim sāyar deshdān* (Commissioner of Customs and Excise) who is assisted by a *muntazim* for Indore city and three *zila* Inspectors with 12 *sāyardārs* in the *parganas*, the latter working under immediate orders of the *amīns*. Administration.

The revenue from this source amounts on an average to 2·7 lakhs a year, the actuals for 1900-01 being 3·6 lakhs, for 1903-04, 2·7 lakhs, and for 1904-05, 2·2 lakhs. Revenue.

Before the introduction of the State Stamps Act in 1866, all fees on civil suits and documents were levied in cash. These fees were known by the name of *rasūm*. At first a special seal was affixed to the paper used in documents, the price of the stamp and the date being added in writing. In 1901, regular printed papers bearing a stamp with the Chief's effigy and different values were used. Stamps.

Judicial stamps consist of court-fee stamps and stamped paper of different values, the former ranging from one anna to eight, and the latter from two annas to Rs. 100. The stamps and stamped papers are made in England.

Special *hundi* stamps were introduced in 1901.

Up to December 1903, stamps were sold through a contractor in each *pargana*, who was selected by *pargana* officers; but from 1904, stamps have been sold through specially licensed salesmen. The treasury at Indore supplies all the district treasuries which in turn supply license-holders. License-holders receive on stamp papers a commission of 2 per cent. in places where a treasury for the sale of stamps exists, and 3 per cent. at other places. On stamps a commission of 3 per cent. is granted to all the license-holders on purchase of stamps amounting to not less than Rs. 50.

No commission is given to license-holders who purchase stamp paper of value over Rs. 50. The average annual income from judicial stamps for different years is shown in the table below:—

Years.						
1881-1890	1891-1900	1900-01	1901-02	1902-03	1903-04	1904-05
58,100	57,494	81,420	1,36,574	1,33,829	82,107	1,21,527

SECTION VI.—LOCAL AND MUNICIPAL.

(Table XXII.)

Municipalities.

Local self-government is not yet, strictly speaking, in existence. Municipalities in name are being introduced into most places of any size, but they are in fact no more than local committees, dealing with lighting and sanitation. The members are usually partly official and partly unofficial, but they are all nominated by the Darbār and not elected. All orders are issued and carried out by the President who is always an official and acts on instructions from the Darbār. The first committee of this kind was introduced into the city by Dīwān Bahādur Raghunāth Rao when Minister of the State (1895) in order to improve sanitary conditions. Similar institutions have now been formed in most towns.

SECTION VII.—PUBLIC WORKS.

Early days.

A Public Works Department was first started in Mahārājā Tukojī Rao II's time when a European engineer was appointed. On his resignation it was held by native engineers.

The works constructed in this period include the Holkar College, Motī bungalow, palaces in the city, Hawa bungalow and Lāl bāgh *kothī*.

Present day.

In 1903, the Department was reorganised under a European engineer whose services were lent by Government. The Chief Engineer has entire executive control of the Department, the Minister representing the Department in the Council. An Assistant Accountant-General deals with the departmental budget. For administrative purposes five divisions have been formed, the City (including buildings which lie within Residency limits) Indore, Rāmpura-Bhānpura, and Nimār divisions. Two independent sub-divisional charges are situated at Mehidpur and Nemāwar. Each division is in charge of a divisional engineer, assisted by sub-divisional and sectional officers. The two independent sub-divisions are under upper subordinates. The establishment consists of a Chief Engineer, five divisional engineers, fifteen upper subordinates, and 30 sub-overseers.

All ordinary public works are planned and executed by the department, and all work given out on contract is controlled by it. No separate sections exist, roads and buildings, irrigation and miscellaneous work being carried out through the same agency.

Recent works.

An extensive programme has been drawn up and is being carried out gradually. Among recent works carried out by the Department or under its control are the King Edward

Hall (built by Messrs. Stephenson and Company of Bombay), the Public Offices, State Hospital, Public Works Office, official residence for the Minister, Court houses and offices at *zila* and *pargana* head-quarters, schools and inspection bungalows.

Irrigation. Surveys for extensive irrigation works have been carried out, while a water supply scheme for the city is under contemplation.

Roads. A great number of metalled roads have been made, and others are still under construction. The Indore-Depālpur, Indore-Betma, Petlāwad-Bāmnia, Khargon-Sanāwad, Barwāha-Maheshwar, Tarāna-Sumrakhera and Piplia-Bhānpura are the most important. Many feeder roads of short length have also been undertaken. A main trunk road from Nemāwar to Indore is being surveyed.

Miscellaneous. A complete drainage scheme for the city is being carried out, while an electric light installation has been set up.

Workshop. A State workshop provided with a foundry, as well as joiners' and carpenters' shops, has been opened and turns out work of all kind.

SECTION VIII.—ARMY.

(Table XXV.)

Early days. Nothing definite is known about the composition of the forces commanded by Malhār Rao I. It appears, however, that they consisted, almost, if not entirely, of Marāthā horse and artillery. By 1750 he was certainly in command of a formidable force. These were composed mainly of quotas of horse contributed by the *saranjāmī sardārs*, who in return for the assistance so given received a grant of land called *saranjām*.

The first definite statement of the strength of the army is of that under Tukojī Holkar who in 1769 joined Visājī Kishen with 15,000 horse.[1]

In 1784 Sindhia engaged the services of de Boigne who raised two disciplined battalions with a complement of guns; they shewed their mettle at the battle of Lālsot in 1787. In 1790, Mahādjī Sindhia re-engaged de Boigne, who had temporarily left his service, to raise several battalions with suitable cavalry and artillery.

The actions of Pātan and Merta (1790), and the increase made by Sindhia in his regular forces had not escaped the

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1 G. D. *ii*, 674.

notice of Tukojī Rao, who was growing daily more and more jealous of his great colleague's ever increasing power. He saw clearly how he had fallen behind in the race for conquest and also gathered that the regular battalions were in great measure the cause of Sindhia's superiority.

In 1791, therefore, Tukojī enlisted the services of the gallant but unlucky Frenchman Dudrenec known to natives as *Huzūr Beg* who raised an infantry brigade of four battalions of *Tilangas*[1] as these disciplined troops were called, modelled on those of de Boigne.[2] Dudrenec received pay at the rate of Rs. 3,000 a month.

The regular battalions carried muskets and bayonets and were dressed like sepoys in the Company's service. The irregular infantry termed *najībs* who were mostly Rohillas and Pathāns, were armed with matchlocks, swords and shields and wore Persian uniforms.

In 1793, the growing jealousy between Sindhia and Holkar led to the battle of Lakheri (September 20). Holkar's army consisted of 20,000 cavalry and four regular battalions under Dudrenec.

After a battle, described by de Boigne as the most obstinate and bloody he ever fought, Holkar's army was utterly routed and Dudrenec alone of the European officers in Holkar's battalions escaped unhurt while Holkar lost 38 guns.

Though beaten in the field Tukojī had noted the valour with which his battalions had behaved and commissioned Dudrenec to reorganize the brigade.[3] Dudrenec was about this time granted the Rāmpura district in *jaedād.* From the revenues of this assignment he paid for the upkeep of the battalions and reimbursed himself. At the battle of Kardla (1795) where 40,000 troops led by European officers assembled, Tukojī's forces amounted to 10,000 men, of whom 2,000 were regular infantry under Dudrenec.[4]

In 1797 the four battalions were increased to six and in 1798 two more brigades were raised under William Gardner and a Frenchman called Plumet. Two military documents of these days have been found in the old State records: one of these is an agreement entered into by Ahalya Bai with an American (Mr. Boyd) and the other a letter from Boyd to Ahalya Bai over his own signature in English.

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1 This name is from Telingana or Madras whence the earliest disciplined infantry in the Company's service came.
2 Compton. 71.
3 Compton. 74.
4 G. D. ii, 383.

The contract was entered into in the year 1793 for the raising of a battalion of infantry; its strength and pay is thus given :—

English officers (*Angrez*).	No.	Rate per month.	Total monthly expense.
		Rs.	Rs.
Chief officer (*hāsā sardār* : in this case Boyd)	1	2,000	,000
Captain (*Kaptān*)	1	300	300
Lieutenants (*Leftnant*)	5	150	750
Sergeant Major (*sarjan mejar*)	1	65	65
Sergeants (*sargen*)	9	65	585
Native officers and non-commissioned (*kāle*) Commandant (*kumedān* : a title held till lately by officers of the State army)	1	60	60
Sūbahdārs	1C	40	400
Jamādārs	10	20	200
Havildārs	40	12	480
Naiks	40	8	320
Drummers (*tambarchi*)	10	8	80
Fifers (*bansarī-wāle*)	10	8	80
Sepoys	841	6	5,046
Clerks (*kārkuns*)	2	0	60
Messengers (*harkara*)	5	5	25
Bhistīs	10	4	40
Mashālchī (Torch-bearers)	5	5	25
Total	1,001	2,786	10,516

Other requirements were as follows, according to the scale fixed in Sindhia's army :—

		Rs.	a.	p.		Rs.	a.
941 Muskets with bayonets	at	12	0	0	each	11,292	0
941 Tunics (*kurtī*)	,,	4	0	0	,,	3,764	0
941 Turbans (*pagrī*)	,,	1	4	0	,,	1,176	4
941 Belts (*kamarbands*)	,,	0	8	0	,,	470	8
941 Pouches with shoulder straps	,,	1	0	0	,,	941	0
941 Trousers (*paijamas*)	,,	0	8	0	,,	470	8
			Total			18,114	4

"The State will supply, at its own expense, all ammuni-"tion required. Of this sum of Rs. 18,114-4, Rs. 11,489 have "been paid at Poona, and the remainder of Rs. 6,625-4-0 will "be paid at Maheshwar. The uniform and accoutrements to be "replaced, when necessary, after an enquiry has been held "as to its having become worn out and useless. The pay of "the khāsā sardār has been fixed at Rs. 2,000. One *khāsa* "*sardār* can command a paltan (battalion) as well as the "*kampu* (a brigade), there being no need for two com-"manders.

"The darakdars are to be paid in the same way as they "are paid by the Sindhia.

"The force is to leave this place (probably Poona) and "reach Maheshwar within a month, where it must muster "as a complete battalion at the inspection according to this "agreement.

"The artillery to be supplied by the State as detailed "below:—

Guns	10
Bullocks	156
10 guns at 6 bullocks for each gun . . .	60
10 Waggons for ammunition: 6 bullocks for each waggon	60
3 *chhakadas* at 12 bullocks for each *chhakada* .	36

"The details of men attached to the above are as follows:—

	Rs.
60 gunners at Rs. 8 each	480
20 European gunners (called *ranjaki, i.e.*, those who apply priming powder to a gun) at Rs. 40 each	800
120 Drivers and ammunition carriers, probably Khalāsis at Rs. 6 each	720
20 *Gariwans* (ammunition wagon drivers) at Rs. 4 each	80
1 Jamādār at Rs. 12	12
1 *Tindal* (Park Sergeant) at Rs. 8 . .	8
222	2,100

"Agreed that 222 men may be enlisted; their pay to be "issued after they have all been enlisted. They must serve "all the year round.

"The troops are to muster every chāndrāt (full moon day) "and to be inspected, if any are absent their pay will be "deducted from the monthly payment agreed upon.

"They must act according to the orders of the Sarkār and "carry out their orders.

"Appaji Chimnaji, clerk, should work in the Darbār re- "specting this Paltan.

"The force to conduct itself according to the articles of "the agreement detailed above. When it reaches the Huzur "(Ahalya Bai), orders under seal and sign manual of the ruler "will be given."

The contract was apparently entered into originally by Tukoji Rao Holkar and ratified by Ahalya Bai on the arrival of the force at Maheshwar as will be seen from the following letter addressed to Ahalya Bai at Maheshwar by Boyd, dated the 25th May 1793.

"After compliments. Kindly let me know your royal "welfare. Under your royal orders I left Maheshwar on "the 7th Sawal, and reached Indore on the 12th Sawal. "Four days were spent on the road, which fact may vex you, "but the road was almost impassable. The bullocks could "scarcely move even without the guns. The guns had to "be dragged up Jam-ghat by the sepoys, which took two "days. In this way we reached Indore. Your royal orders "were to obtain a levy of men (Saramjam) from the Mam-"ladar of Indore, which levy was secured by Jiwaji Girmaji "and Appaji Chimnaji in two days, after much trouble. "Your Highness ordered at Maheshwar that Sadubhai, Daro-"gah of artillery, should accompany us. Since we came "here I have only seen him once. Since then he has dis-"appeared, and does not come near us or send us competent "men. He has sent one jasud only with us. I have taken "three guns from the park; two are of iron and the third of "an alloy of five metals (panch-rasi). They are of middle "size. The saranjam levy is not of much use to me, but I "have pushed on with it as far as our camp. I have acknow-"ledged receipt of this levy, given by your Highness. The "details will be given by Jiwaji Pant. I am serving your "Highness with honesty and loyalty."

On the death of Tukojī Rao and during the confusion which ensued, the army became disorganised and Dudrenec with his six battalions adhered at first to the side of Kāshi Rao. He soon after, however, left the service of that chief and came over to Jaswant Rao Holkar with his brigade, accompanied by a Muhammadan, Najīb Khān, with 800 horse. This formed the nucleus of Jaswant Rao's army.

The gradual growth of his army up to this time is well described by Malcolm.[1] He classed his cavalry and paid them according to the size of their horses. In the first class with the best horses Muhammadans received Rs. 500 a year and Hindus Rs. 400; in the second class similarly Rs. 300 and 200, and in the third class 250 and 150, respectively. Twenty days' pay was given monthly and the remainder settled at the end of the year.

Jaswant Rao continued to increase the strength of his forces and enlisted the services of several Europeans.[2]

As no further details are available regarding the growth of the army, it is only possible to estimate the strength of his increasing power from the forces put into the field on various occasions.

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1 *Central India*, i, page 164—168

2 See Appendix D.

At the battle of Ujjain, Holkar is said by a contemporary Bombay newspaper to have had a force of—

14 battalions under Plumet,
5,000 Rohilla horse,
50,000 Marāthā horse,
27 heavy and 42 light field pieces.

This estimate is, however, exaggerated. Malcolm puts the force at 60,000 to 70,000 men.

At the battle of Indore in October of the same year he had—

10 battalions of infantry,
5,000 Rohillas,
12,000 Marāthā horse,
15,000 Pathān horse under Amīr Khān,
300 guns.

On this occasion, however, there were no European officers with the corps and Dudrenec held aloof having no doubt already formed the intention of entering Sindhia's service. Dudrenec at this time, finding his men averse to leaving Holkar's service, fled to Kotah where he was apparently kept in restraint for some time by Zālim Singh,[1] but was ultimately allowed to depart and entered Sindhia's service.

In the battle of Poona (Jejuri) on October 25, 1802, Holkar mustered[2]—

4 battalions under Harding,
5 or 6 battalions under Vickers,
4 battalions under Armstrong,
3 battalions under natives,
5,000 Rohilla infantry,
25,000 cavalry,
100 guns.

The Asiatic Annual Register, however, gives the following:—

4 battalions under Harding of 5,000 men,
5 battalions under Vickers of 4,000 men,
4 battalions under Armstrong (late Sindhia's service) 26,000 men,
3 battalions under natives of 2,300 men,
Shermath Khān's horse of 1,500 men,
Rohilla horse of 600 men.
Cavalry 125,000,
Total 144,000.

In the year 1804, after Holkar executed his British officers,[4] his army degenerated rapidly. The force had now reached large dimensions numbering 24 battalions or 19,000 men, 66,000 horse, 7,000 artillery and 192 guns[5], or over 90,000 men in all.

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[1] *Asiatic Annual Register*, Vol. iii (1801), page 40.
[2] G. D. II, 363. Compton, 279.
[3] *Asiatic Annual Register*, Vol. v, 59.
[4] Blacker, 56.
[5] G. D. ii, 435. *Central India*, i, 191.

This army was nearly annihilated at Dīg and Farukkābād and his losses in battle and by desertion left him during the latter part of this war with only 30,000 horse augmented from time to time by Pindārīs whose numbers varied from 6,000 to 10,000 and 13,800 infantry[1] and artillery comprising—

8 battalions of infantry of	3,000	men
60 guns and artillery	600	,,
Rohilla horse	10,000	,,

The cavalry, a contemporary observer noted, were superior to Sindhia's, but the infantry, without European officers, were undisciplined, insubordinate, ill-paid and had little knowledge of how to use their arms. The Rohillas were a faithless rabble who only stood true as long as it was to their interest to do so and would never oppose a superior force.[2] After his final flight from Punjāb his force was reduced to some 2,000 infantry and 30 guns. Thus within twelve months the whole of Jaswant Rao's army had melted away.

On his return to Indore he commenced reorganizing his force, but his reforms were characterised by the inconsistencies of a diseased brain. On becoming insane in 1811, discipline became still more lax and the troops were in a state of continuous mutiny and acting under their several leaders rather as independent corps than a State army,[3] while several of his regular battalions went over to Amīr Khān.[4] In 1817 the total force of the Holkar State numbered about 28,000 men composed as below[5]:—

	Men.	Guns.
(1) *Under Paras Rām Dāda—*		
Park of artillery	..	35
Golandāz 350, gun *lascars* and Pioneers 200	550	..
2 battalions of 507 men / 1 battalion of 407 men / 1 battalion of 357 men } including *Golandāz, lascars* and Pioneers.	1,271	..
4 guns per battalion	..	16
(2) *Under Bāla Rao Inglia—*		
2 battalions, *Golandāz*, etc.	814	8
(3) *Under Jagannāth Rao—*		
1 battalion (*Golandāz*)	507	4
2 battalions (*ditto*) 607 and 4 guns each	1,214	8
(4) *Under Ghafūr Khān and Rohan Beg—*		
1 battalion (*Golandāz*) 707 and 4 guns	707	4
1 battalion	351	4
(Ghafūr Khān took no active part, however, during the fight at Mehidpur.)		

1 Malcolm says 7,000 which seems too small a figure.
2 *Asiatic Annual Register*, Vol. v, 41.
3 *Central India*, I-224-n and 230 to 260.
4 G. D. ii, 526.
5 *Blacker* 15. See also *Central India*, ii, 190.

		Men.	Guns.
(5) *Attached to Holkar's head-quarters*			
1 battalion (*Golandāz*)		500	4
1 battalion (*Golandāz*, etc.)		156	8
Horse artillery		156	8
Personal guard { Bundelas 300, Mewātis 400 }		700	..
Abstract of above—			
Golandāz	890		
14 battalions	5,450	7,940	...
Personal guards	700		
Gun *lascars* and pioneers	900		
Cavalry—			
Contingent of *Jāgīrdārs*	3,000		
Sileadār horse	12,000	20,000	...
Pāigā horse	5,000		
		27,940	107

Besides there were numerous Pindārīs—

	Horse.	Foot.	Guns.
Holkar Shāhī Pindārīs—			
Kādir Baksh	1,200	200	3
Terkao	1,000	..	..
Shāh Khān and Bahādur Khān	800	..	..
	3,000	200	3

Present army.

By the Treaty of Mandasor, the army was reduced to reasonable proportion and consisted of 3,465 horse, 200 regular and 1,000 irregular infantry and artillery.[1]

Various changes have since then taken place in the State force.

In Harī Rao's day the army was reduced, the 52 *pāigās* then existing being cut down to 26, the remaining 26 being made into ordinary *risālas* for general district work.

The 6 *pāigas* were under the command of a *sarnobat*. In Mahārājā Tukojī Rao II's time the *pāigas* were increased to 9; of these one called the Yashwant (Jaswant) *tabela* was a corps d'élite with special uniforms and silver butts to their lances.

Present constitution.

In 1904, it was decided to reduce the State army owing to the great cost which it had thrown on the Darbār, while the force was by no means efficient and far beyond the requirements of the guards maintained.

1 *Central India*, ii. 316.

The reductions effected are shewn in the following statement:—

—	Before reorganization.		Units.	After reorganization.		
				Strength of each Unit.		Cost.
	Nominal strength.	Actual strength.		Combatants.	Followers.	
						Rs.
Cavalry .	1,425	1,425	2 {1 of 500, 1 of 400}	900	98	2,98,000
Artillery .	458	410	1	210	103	35,000
Infantry .	2,820	1,802	2	374 × 2 = 748	68	1,05,000
Total .	4,703	3,637	5	1,858	269	4,38,000

This produced a saving of about 2 lakhs a year.

The cavalry are armed with lances and *talwārs* and wear *khāki* uniform with red *kamarbands* and use saddling of European pattern.

The artillery are similarly turned out, while the infantry wear *khāki* uniform with zouave jackets and wide trousers.

Imperial service

In 1892, Holkar offered to maintain a cavalry regiment for Imperial service. A regiment of 600 strong was raised. In 1906 it was reorganised into a transport corps with 200 carts and 500 ponies and an escort of 200 cavalry. The cost of the corps is 2·4 lakhs a year.

Staff.

The army staff consists of a General, Adjutant General, Brigade Major, Aide-de-Camp and office establishment costing about Rs. 22,000 a year. The cost of the whole army exclusive of special charge is about 7 lakhs a year.

SECTION IX.—POLICE AND JAILS.

(Tables XXIV, XXVI.)

Police. (Table XXIV.)

Although regular police were maintained in the time of Mahārājās Tukojī Rao II and Shivājī Rao the force was ill-disciplined and not very effective.

During the present minority, the police has been reorganised under a British police officer, whose services have been lent for the purpose.

Strength.

The total strength of the police force amounts to 2,134 men, of whom 101 are mounted. The directing staff comprises, besides the Inspector-General, 1 Deputy Inspector-General, 2 City Superintendents, 6 District Inspectors, 52 Sub-Inspectors, 224 Head Constables, 1,703 Constables, 1 Risāldār and 4 Daffādārs, 44 being employed in the Office.

This force gives a ratio of one policeman to 4½ square miles and 398 persons.

Recruits.

The men are recruited from among Hindus, Sīkhs and Muhammadans. Recruits must reach a standard of 5′6″ in height, and 33 inches chest measurement, and not be over 24 years of age. A special reserve of men is also enlisted with a height standard of 5′9″ and chest measurement of 35 inches.

Recruits are sent first to the head-quarters training school where they are partially instructed in squad drill, manual and rifle exercise, and company drill, and taught the rudiments of criminal and police law. They are then drafted to the *zilas* where they attend the *zila* training school until they are efficient. The whole course lasts about six months. When trained they are posted to *thānas* and outposts.

Promotion to higher grades is only awarded after qualification by examination. These examinations are held every three months. A candidate is required to read and write vernacular, and has to obtain 75 per cent. of the full marks to qualify.

Arming.

The police are armed in the case of the mounted corps with Martini-Henri carbines, the special reserve with rifles, and the district police with converted Martini-Henri carbines and muskets.

Arms are kept at head-quarters stations.

The rural *chaukīdārs* are required to assist the regular police in detecting and reporting crime. They are expected to inform the police of the nearest *thāna* or outpost of all crimes which come to their cognizance.

Registration of finger prints.

In 1904, a criminal intelligence branch was formed with a man trained in the registration and classification of finger prints, in charge. Large numbers of prints of habitual criminals have been registered including 247 Moghias, 45 Sondhias and 53 Chandravedis, besides those of prisoners.

The impressions are filed with a photograph of the criminal and his history.

Criminal tribes.

The Moghias, Sondhias and Chandravedis are the local criminal tribes of importance.

The Moghias are under Government orders kept in regular settlements where they are afforded every facility for

becoming cultivators, plough oxen and land being given them by the Darbār. A register of names is kept and they are not allowed to wander. The Chandravedis of the Alampur *pargana* are being similarly treated. By making the headmen of villages stand security for the good behaviour of the restless members of their communities much has been effected in the way of reducing such persons to order.

Jails. (Table XXVI.)

There were apparently no regular jails in the State before Sir T. Madhāva Rao became Minister. There were lock-ups in the *parganas* and a jail in Indore city for the imprisonment of persons undergoing long terms. The condition of these jails and lock-ups was very far from sat sfactory, the Central India Agency Report for the year 1873-74 stating that the Indore jail was a "frightful den," in which criminals and petty offenders were manacled together, while no distinction was made between those convicted and those awaiting trial, and innocent persons.

Present system.

The present system of jail management dates from the establishment of a central jail at Indore in 1875. Regular rules were drawn up for its management and control on the lines of those existing in the Central Provinces. The average strength of prisoners during 1875 was 411, average daily sick per cent. 2·27 and deaths per cent. 5·84. In 1877, the present jail industries were started and a jail uniform and proper system of feeding introduced.

There are now (1906) four district jails, at Mehidpur, Mandleshwar (Nimār), Kannod (Nemāwar) and Rāmpura (Rāmpura-Bhānpura). Prisoners in Rāmpura were formerly incarcerated in the cellars of the State office. Once some effected their escape, and were then located in the Bhoi-khāna before the Court-house, near the Tulja-Māta temple. They were only locked up during night, spending the day in huts close by. The present jail was built about 12 years ago. The Mandleshwar jail is located in the fort. It was used as a jail during the British occupation.

The cost of daily rations varies from 1 anna to two annas. At Indore, Mandleshwar, Rāmpura and Kannod, prisoners are given vegetables twice a week. Indore prisoners also get oil sometimes.

The rations are examined by a medical officer before being given to prisoners. Formerly every prisoner used to cook for himself, but recently a common mess system has been introduced. The jails, except that at Indore which is managed by a special Superintendent, are controlled by the District and Sessions Judges for the several *zilas* of the State. The Judicial Member of Council is Inspector-General of Prisons. Two female warders have been recently appointed

at Indore to look after female prisoners. The central jail at Indore and district jails are watched by a guard of jail warders.

Industries. In the central jail at Indore the following articles are manufactured, *khādi* (coarse country cloth), *darīs*, mats, blankets and coarse checks. The district jails also produce coarse country cloth.

As most of the prisoners of the Rāmpura jail belong to the agricultural classes, agriculture has been introduced as an industry.

In the *parganas* only lock-ups are maintained where prisoners undergoing sentences up to 8 days are kept.

SECTION X.—EDUCATION.

(Table XXIII.)

History. The institution, known as the "Indore Madrassa" was established in 1843 in the time of Mahārājā Harī Rao Holkar, on the suggestion of the Resident, Sir Claude Wade. The school was located in the State *dharamshāla* and funds for its upkeep were obtained from a small cess levied on all opium chests passing through the city. The institution was divided into three branches, the English, Hindī and Persian.

The English branch has now developed into the English Madrassa.

In course of time as the educational wants of the community increased, Sanskrit, Marāthī and Siddhānta branches were opened. In 1844, Sir Robert Hamilton, who had succeeded Sir Claude Wade, put in Munshi Umed Singh as head-master of the English school. Under his management the English branch developed rapidly, and continued to increase in numbers under his successors, Pandit Sarūp Narāyan and Rai Bahādur Pandit Dharam Narāyan. In 1849, the site on which the Madrassa stood was required for the erection of a *Chhatri* to the memory of the Māsāhiba Kesri Bai, and the schools were temporarily removed to the *pāga* of Anand Rao Holkar near Pandhari Nāth's temple, until the completion of the present building in 1850. At the end of the year 1853, the number of pupils in the English Madrassa was 54. Things went on steadily improving.

In 1865, Rao Bahādur Vināyak Janārdan Kirtane became head-master of the English school and Superintendent of Education. In 1867, under his energetic guidance students appeared for the first time at the Matriculation Examination

of the Bombay University, and though none passed that year, two were successful in 1868. These, the first successes of the kind, helped materially in increasing the number of students. In the year 1878, the number of pupils in the English Madrassa was 125.

In 1891, a further advance was made by the establishment of the Holkar College. In 1895, the number of students in English Madrassa was 360. Twenty-one students were sent up for the University examination, out of whom 13 passed.

Before 1865, the State seems to have taken no steps to educate its subjects. There were many private schools in important centres where trade was brisk and where the higher classes predominated. In these private schools, which were either conducted by enterprising individuals on their own account or established by well-to-do and prominent individuals from motives of charity, reading, writing and simple arithmetic with a little native book-keeping, and religious subjects were taught. As the master had to satisfy the fathers and guardians of his pupils, he had often to sacrifice method and form to their wishes, and rather to prepare his pupils generally for their various avocations than to turn out well informed and educated youths. In the year 1854, the British Government took up the question of education and the attention of the chief was then drawn to the matter and a committee was formed to consider the best means of dealing with the question with Bakshi Khumān Singh, C.S.I., as president. Hitherto the only State institution had been the Madrassa in Indore city. As a result of the labours of the committee a number of district schools were established. Vernacular education.

By 1868, mixed Marāthī and Hindī schools had been established in all the districts including a girls' school at Barwāha, which were maintained at a cost of Rs. 31,000.

Previous to 1891, the Indore State provided no facilities for students who wished to prosecute their studies beyond the Entrance Examination, except that in a few cases scholarships were granted to enable the holders to study in Colleges outside the State. In 1891, Mahārājā Shivājī Rao Holkar decided to found an Arts College, which was accordingly opened in June of that year with eight students on the Register. There was no college building, and lectures were delivered in spare class-rooms belonging to the City High School. In November 1891, a European Principal arrived from England, and shortly afterwards the present building (on the Mhow road) began to be erected and was completed in 1894. Two boarding-houses were at the same time attached to the College which afford accommodation for upwards of forty students and two Professors. University education.

The College was originally affiliated to the Calcutta University but under the new scheme introduced in 1905 has been affiliated to the Allahābād University.

The Holkar College draws its students from Indore city and Residency, from Dhār, Dewās, and Central India generally, while a good number, who have relations employed in the State service, hail from the Deccan. The numbers in 1891 were 8, in 1901, 65; but the average number for the last five years was about 70. Altogether in the 12 years since the College was started, 326 students have been on the register.

The subjects taught are those comprised in the curriculum of the Allahābād University, namely, English, Mathematics, Science, History, Philosophy, Logic, Sanskrit and Persian. There is no Law course and students who desire to study law, after passing their B.A. examination, go to some other University, either Bombay or Allahābād.

Medical institution.

As there is also no medical college in the State, students who wish to take a degree in medicine, generally go to the Grant Medical College, Bombay, where a select few, who have passed the B.A. degree from the College, receive assistance from the State in the form of post-graduate scholarships.

In the City Hospital a certain number of students are trained as hospital assistants. The State also subscribes to the Charitable Hospital in the Residency where also a considerable number of students qualify as hospital assistants. Education in engineering is provided on the same lines. Graduates of the College are eligible to post-graduate scholarships to enable them to obtain professional qualifications at the Engineering College in Bombay or elsewhere, while students of less ability are trained as Surveyors and Overseers in an engineering class which is under the superintendence of the State Engineer. When the College was first founded, a technical school was also established but it proved a failure and was abolished.

Muhammadan Education.

There are no special facts to be recorded in connection with Muhammadan education. The proportion of Muhammadan boys has not risen above 3 per cent. and since the foundation of the College only seven have shewn any ambition to pursue higher education. The reason appears to be that such Muhammadans as recognise the value of elementary education belong mostly to the trading community and desire no more education for their sons than just so much as will qualify them for work of their trade.

Schools.

Besides the Holkar College there are 92 schools, of which 1 is a High School, and 91 are Primary.

Eight girls schools have been started and five mixed schools for boys and girls. Attendance is not, however, good and the girls are always removed long before they have acquired any real education. It is also almost impossible to get qualified female teachers. Girls' school.

SECTION XI.—MEDICAL.

(Table XXVII.)

No attempt was made to adopt the medical methods of Europe until 1852. Numerous *vaidyas* and *hakīms* were maintained by the State, the former being regarded as the best physicians, and the latter as the better surgeons. The former were consulted for constitutional or functional disorders, and the latter in surgical cases. The *hakīms*, however, though they often effected the couching of cataract, the setting up of fractured bones, and reduction of dislocations, but rarely handled the knife, their treatment depending mainly on external applications. History.

In 1852, a charitable hospital was opened within a mile and a half from the city, but the predilection in favour of treatment by *vaidyas* and *hakīms* was not shaken. Although the reports of important operations attracted the attention and excited the admiration of the people, they did not to any great extent result in gaining their confidence. The idea that a man was first made insensible by means of chloroform before being operated upon was the chief cause of fear and doubt, a fear that has by no means entirely disappeared even now among the rural population.

Many *vaidyas* and *hakīms* acquired a great reputation and the name of *hakīm* Azam Khān, otherwise known as Bara Hakīmji, is still frequently heard on the lips of Indore people. He is said to have originally been at Bhopāl as Mīr Munshi to the Agency. He practised medicine privately and treated nearly a hundred patients who resorted daily to his house. Ganesh Shāstrī, Kanhaiya Lāl, Lakshmi Nārāyan and Nilkanth Bhau are the more successful *vaidyas*.

On getting powers of administration in 1852 Mahārājā Tukojī Rao II made a grant of Rs. 500 per month to the Central India Charitable Hospital on the condition that the Resident should maintain a dispensary connected with it in the city. This dispensary was located near Ambārikhāna close to the old palace. Soon after four dispensaries were opened in the *parganas* at Maheshwar, Khargon, Kannod and Rāmpura. This arrangement continued till 1882, when the Malhārganj Dispensary was opened under a State Surgeon, who was also given charge of the district dispensaries till then under the Khāsgi Department. With the growing demand for medical aid new dispensaries were gradually opened in all Hospitals and Dispensaries.

towns and in the districts and small villages were given native *vaidyas* so that by 1891 there were 15 dispensaries and 34 *vaidyas*. By 1900 there were 59 hospitals and dispensaries. In 1901 the Tukojī Rao Hospital was opened. It contains 100 beds besides operating and dispensing rooms. A class for the training of midwives has been added. The progress of the department will be seen from the figures of two decades from 1881 to 1901 given in Table XXVII.

Lunatic Asylum.—An institution for the housing of lunatics is maintained in the State under the control of the State Surgeon.

Vaccination.—The common method of vaccination adopted in the State is from arm to arm. The classes among which vaccination is practised without opposition are the Brāhmans, the Marāthās and Muhammadans. The numbers successfully vaccinated were in 1881, 3,246; 1891, 11,191; 1901, 11,278; 1903, 4,891; 1904, 3,680; 1905, 6,138. The total cost of vaccination in 1901 was Rs. 2,767 as against Rs. 1,931-3 in 1903. The cost per head was 5 annas in 1903 as against 2 annas and 5 pies in 1901.

Quinine.

The pice packet system of supplying quinine to village population has recently been introduced into the State.

Village sanitation.

Village sanitation is very unsatisfactory. This is due to some time-honoured practices among the different communities, which no amount of persuasion or even education appears to effect. Conservancy arrangements are conspicuous by their absence. The water supply, which is mainly derived from wells, is usually insufficient, often polluted. Attempts to clean public wells are rarely made.

SECTION XII.—SURVEYS.

Survey.

No survey was carried out in the State before 1866 when the *kad dhāp* survey was effected in which, however, no maps were prepared to scale. In the year 1895, sanction for the expenditure of 12 lakhs of rupees (*hāli*) was given for the fresh survey on the *shanku* system and the Indore and part of Mehidpur *zilas* were mapped by the end of 1900.

The *shanku* survey consisted in measuring the land by means of a cross staff, and a chain 33 feet long divided into 16 parts, each part being called an anna. A piece of land one chain square was called a *guntha*, 40 and 25 *gunthas* going to an acre and *bīgha*, respectively. In 1901, a plane table survey of the State was commenced, the *shanku* survey being set aside, and is now practically completed. The maps under the new survey are drawn to a scale of 16″=1 mile and shew all the boundaries of fields and all important topographical details.

Maps of Indore city have also been prepared and *zila* maps at 4″ to the mile for the Gazetteer.

CHAPTER IV.

ADMINISTRATIVE DIVISIONS AND GAZETTEER.

The Indore State, as has been already noticed, is divided for administrative purposes into six units, *viz.*, five *zilas* controlled by the *sūbahs* and one *pargana* through the Revenue Secretary direct from headquarters. There are five *zilas* and thirty-seven *parganas* as detailed below:—

No.	Name.	Area in Square Miles.	Number of Towns.	Number of Villages.	Population in 1901.	Land Revenue Demand.	Head-quarters.
	1. Indore zila	**1,570**	**2**	**666**	**254,423**	**12,17,037**	**Indore**
1	Indore . .	313	1	116	113,661	1,84,405	Indore
2	Betma . .	81	..	73	17,210	1,52,949	Betma
3	Depālpur . .	272	1	100	34,936	3,03,094	Depālpur
4	Khurel . .	135	..	99	16,748	1,48,221	Khurel
5	Mhow . .	412	..	108	33,110	1,80,407	Mhow
6	Petlāwad . .	153	..	57	9,022	18,648	Petlāwad
7	Sānwer . .	204	..	113	29,736	2,30,213	Sānwer
	2. Mehidpur zila	**840**	**2**	**438½**	**91,857**	**4,77,111**	**Mehidpur**
1	Jhārda . .	179	..	126	22,269	1,23,941	Jhārda
2	Mākron . .	82	..	93	17,738	1,06,777	Mākron
3	Mehidpur . .	264	1	102	22,046	1,03,674	Mehidpur
4	Sundarsī . .	23	..	12½	3,587	15,447	Sundarsi
5	Tarāna . .	292	1	105	26,217	1,27,272	Tarāna
	3. Nemāwar zila	**1,059**	..	**398**	**74,568**	**3,65,901**	**Kannod**
1	Kātaphor . .	455	..	156	26,477	1,01,207	Kātaphor
2	Nemāwar . .	327	..	131	26,395	1,72,877	Khātegaon
3	Kannod (Rājor) .	277	..	111	21,696	91,817	Kannod
	4. Nimār zila	**3,871**	**3**	**1,500**	**257,110**	**9,26,826**	**Mandleshwar**
1	Barwāha . .	327	1	201	30,083	1,04,624	Barwāha
2	Bhikangaon .	503	..	239	27,157	82,802	Bhīkangaon
3	Brāhmangaon .	59	..	54	8,875	34,949	Brāhmangaon
4	Chikhalda . .	154	..	77	24,232	84,739	Nisarpur
5	Kasrāwad . .	226	..	157	26,071	1,36,923	Kasrāwad
6	Khargon . .	767	1	300	52,422	2,06,163	Khargon
7	Lawānī . .	134	..	67	6,089	19,099	Toki
8	Maheshwar .	258	1	138	34,243	1,27,876	Maheshwar
9	Sanāwad . .	106	..	86	26,612	84,271	Sanāwad
10	Sendwa . .	817	..	150	20,095	35,438	Sendwa
11	Silu . .	520	..	31	1,231	9,942	Silu
	5. Rāmpura-Bhānpura zila	**2,123**	**4**	**893**	**156,021**	**9,11,514**	**Garot**
1	Bhānpura . .	367	1	93	17,670	86,073	Bhānpura
2	Chandwāsa .	151	..	87	10,711	71,187	Chandwāsa
3	Garot . .	355	..	126	20,465	1,01,974	Garot
4	Manāsa . .	231	1	99	19,752	1,35,159	Manāsa
5	Nandwās (Nandwai)	36	..	30	2,404	12,648	Nandwai
6	Nārāyangarh .	161	..	72	10,509	79,351	Nārāyangarh
7	Rāmpura . .	357	1	122	20,100	73,352	Rāmpura
8	Sunel . .	153	1	76	16,747	1,56,895	Sunel
9	Talen . .	2	..	2	2,392	2,836	Talen
10	Zīrāpur . .	310	..	186	35,271	1,92,039	Zīrāpur
	6. Alampur	**37**	..	**26**	**16,711**	**58,594**	**Alampur**
	TOTAL	**9,500**	**11**	**3,921½**	**850,690**	**39,56,983**	

NOTE.—The population of the different *zilas* and parganas is that obtained after the reorganisation of 1904.

Boundaries and area.

Indore zila.—The Indore *zila*, with the exception of the isolated *pargana* of Petlāwad, forms a continuous block of country. The main block of the *zila* lies between 22° 18′ and 23° 7′ north latitude and 75° 29′ and 76° 19′ east longitude. It has an area of about 1,570 square miles, of which 19 is urban. On the north of the district lies the *zila* of Ujjain in the Gwalior State; on the west it skirts the Sindhia's *parganas* of Barnagar, Sāgor and Dikthān, the Dhār *pargana* of the Dhār State and the Br tish *pargana* of Mānpur; on the south it is separated from the *zila* of Nimār by the Vindhyan range; while on the east it is bounded by the Dewās State.

Physical aspects.

The greater part of the district is level or undulating with flat topped hills of no great height scattered over it. The southern portion, however, lying in the Mhow *pargana* falls in the hilly region of the Vindhyas, while the arm of this range which forms the western boundary of the plateau, traverses the detached *pargana* of Petlāwad. The central portion is watered by the river Gambhīr, which takes its rise in the hills near Mhow village. The western section is watered by the Chambal river which flows through the Depālpur *pargana*, while the Siprā waters the Sānwer *pargana*. Except in the hilly jungle covered portion the country is highly cultivated and grows excellent *rabi* and *kharīf* crops. All the soils common to Mālwā are met with, the most prevalent being the black cotton soil which produces excellent crops of all the grains of both harvests as well as poppy.

Flora and forest.

The flora are the same as those common to Mālwā generally. The forests in the Indore district extend from the southern border of the Khurel (Khudel) *pargana* westward to Hāsalpur. This is the only forest in the *zila* which is of any value. The principal trees are teak (*Tectona grandis*), *anjan* (*Hardwickia binata*), *kahu* (*Terminalia arjuna*), *dhaora* (*Anogeissus latifolia*), *sādad* (*Ougeinia dalbergioides*), *bīja* (*Pterocarpus marsupium*), and *tendu* (*Diospyros tomentosa*), while on steepslopes the *salāi* (*Boswellia serrata*) is met with.

Climate and rainfall.

The climate is most temperate throughout the *zila*. The rainfall of the district ranges from 25 to 35 inches. In 1899, the famine year, only 10 inches fell, while in 1906 a maximum of 52 inches was recorded.

Geology and minerals.

The whole tract lies in the Deccan trap area and is covered for the most part with basalt on its decomposition product, the black cotton soil; the latter being an important factor in the agricultural conditions. The only minerals found are limestones near Simrol and basalt which can be obtained everywhere, but which on account of its hardness is but little used.

Fauna.

The wild animals met with differ in no way from those found elsewhere. Tigers are not as a rule found in the *zila*,

but panthers are common on the *ghāts*. Fishes are plentiful in the tanks and larger streams.

Cattle.

The Mālwī breed is that usually met with in this *zila*. Grazing grounds are ample and in all but unusually bad years the grass and water supply is more than sufficient for the purposes of cattle breeding. The total recorded number of cattle in the *zila* is 169,317, of which 55,678 are bullocks, 48,874 cows, 21,548 buffaloes, 7,169 horses and mares, 1,234 asses and 35,414 sheep and goats.

Agriculture and commerce.

The *zila* is generally speaking well cultivated, the soil being of first rate quality in most parts and the inhabitants regular agriculturists.

Harvests.

Both the *kharīf* and *rabi* harvests are gathered. The total area cultivated amounts to 369,900 acres or 37 per cent. of the *zila*. *Kharīf* crops occupy 143,700 acres and *rabi* 204,400 acres, while 11,500 acres are double cropped. The total area occupied by *kharīf* crops is 143,700 acres, of which the most prominent crops are *jowār* (83,500), cotton (13,100) and maize (13,800). The *rabi* crops occupy 204,400 acres, the most prevalent being wheat 148,800, gram 28,300 acres.

Irrigation.

Irrigation is chiefly carried on by means of wells and *baoris*, and to some extent from tanks and *orhīs* erected on the banks of *nālas* and rivers. Irrigation is almost confined to poppy and sugarcane and garden produce. Occasionally wheat and other crops are irrigated.

The cost of constructing wells varies in the different *parganas*. In Indore, Mhow and Hāsalpur a masonry well 25 feet deep costs from Rs. 1,500 to 2,000. In Depālpur, Khurel and other *parganas* where the black soil is from 30 to 40 feet deep from Rs. 2,000 to 3,000.

The cost of constructing a *kachcha* well varies in the Indore and Mhow *parganas* from Rs. 200 to 300, while in remaining *parganas* 300 to 400. The total irrigated area is 12,600 acres or 3·4 per cent. of the cultivated area. Of this 3,200 acres are watered by wells and *orhīs* and 9,400 from other sources.

Famines.

There have been two years of distress and one of famine in the *zila*, the former in 1877-78, 1897-98 and the latter 1899-1900. In 1899 there was no distress in the *zila* except in the outlying *pargana* of Petlāwad, but distress began to be felt in April 1900 and doles of grain had to be distributed from June to October, when the maize crop came into the market. The real distress was among the immigrants who poured into the city from Mārwār and outlying *zilas*. To relieve these the Indore-Betma and Bāmnia-Petlāwad roads, the Piplia and Sherpur tanks and several smaller works were started as relief measures. Poor-houses were opened in all important centres

and relief given to *parda-nashīn* women, at their houses. Advances for the purchase of seed grain and cattle were also made. Three-fourths of the revenue were suspended and large sums given in gratuitous relief.

Price.

There are no records of early prices in the *zila*. A very noticeable rise took place in the price of all grains after the famine of 1899. *Jowār*, selling in 1891 at 28 seers to the rupee, was in 1901 selling at 17; wheat fell from 16 to 11, maize from 35 to 17, and gram from 20 to 14 seers to the rupee.

Prices are now (1905) recovering, the rates being *jowār* 21·7, maize 22, wheat 14·5 and gram 25 seers to the rupee.

Wages.

Wages were similarly affected by high prices and a decreased population. The effect of the loss of life from famine and plague are still very noticeable in many *parganas*, making it extremely difficult to secure the labour required at harvest time. In the case of poppy cultivation especially high rates are demanded.

Skilled labourers who in 1891 got 6 to 8 annas a day now get 8 to 12, while unskilled labourers who received from 1½ to 4 annas get 3 to 6. Wages paid in kind have similarly risen.

Arts and manufactures.

There are no arts or manufactures of any importance in the *zila*. The usual common cloths and blankets are produced in most villages, while cloth dyeing is carried on in Gautampura and Sānwer.

Commerce.

The chief articles of export are grain, crude opium and cotton. The principal imports being salt, sugar and kerosine oil.

Communication and trade routes.

Trade passes from village to *pargana* head-quarters and thence to Indore or to the nearest station of the Rājputāna-Mālwā Railway by road. Besides the Rājputāna-Mālwā line with stations at Mhow, Indore, Pālia, and Ajnod, the Agra-Bombay high road traverses the *zila*, while other roads run from Indore to Khandwa with a branch to Mhow from Simrol, Mhow to Nīmach and Indore to Ghāta-Billod *viâ* Betma. New roads have been made from Indore to Depālpur *viâ* Hātod which are being extended to Chambal station on the Rājputāna-Mālwā Railway. An inspection bungalow has been established at Deodharma hill. Several other roads are under construction from Indore to Khurel which will finally connect with Nemāwar *viâ* Bāgli, the roads from Bāmnia to Petlāwad, Sānwer to Ajnod station, Chambal station to Gautampura, Hātod to Piplia, Gautampura to Betma *viâ* Depālpur, Indore to Harsola, Mhow to Narbadā *viâ* Jāmghāt and Indore to Sānwer.

Besides petty village markets large weekly gatherings take place at Bargonda, Hātod, Kampail, Semlia, Gautampura and Depālpur. Markets.

The principal fairs are those held on *Shiv-rātri* at Deogu-rādia and at Khajrāna on the 4th of *Paush* in honour of Ganesh (*Ganesh-chaturthi*). In several parts of the *zila* fairs called *Galaki yātra* are held. Other fairs of importance are those held at Khajura on the 1st of the bright half of *Chaitra*, at Bayāpa on the same day and at Hātod on the 15th of the bright half of *Kārtik*. Fairs.

In the census made by Sir John Malcolm in 1820, the *zila* had a population of 88,464 living in 491 towns and villages (exclusive of the city and Mhow Cantonment). In 1881 no figures were kept for *zilas*. In 1891, the total population was 279,915, giving a density of 125·41 per square mile. There were 648 towns and villages. No *pargana* figures were published. The people. Census of 1891.

The total population at this census was 254,423, a decrease of 10 per cent., giving a density of 162·05 or 18·27 less per square mile than in 1891. The average village population was 258. Census of 1901.

There were 668 towns and villages, of which one had a population of over 50,000, 9 had a population of between 5,000 and 2,000, 14 of less than 2,000, 35 of less than 1,000 and 609 of under 500. Besides the Indore city one town (Gautampura) falls in the *zila*. Towns and villages.

Males numbered 130,872 and females 123,551, giving 944 females to 1,000 males. Classified by religion shewed 207,622 Hindus, 30,268 Musalmāns, 11,092 Animists, 5,144 Jains, 71 Christians, 225 Sikhs, and 1 Pārsī. Hindus then formed 81 per cent. of the population, Musalmān 10 per cent. and Animists 4 per cent. The 12 Christians were serving on the railway. Among Hindus, Balais (11,900), Rājputs (19,446), Kalotas (9,978), Khātīs (14,645) and Mālīs (6,564) predominate. Among Animists Bhīls number 10,373 or 4 per cent. Sex.

The people commonly follow pastoral and agricultural pursuits, 24,945 or 9 per cent. being with 32,473 dependents supported, while 13,209 follow field and general labour with 30,058 dependents. Occupation.

The prevailing dialects are Mālwī on the plateau and Bhīlī in the hilly tracts. Language.

The chief administrative and executive officer is the *sūbah* whose headquarters are at Indore. He is assisted by 5 *amīns*, one in charge of each *pargana*; in the larger *parganas*, *thānā-dārs* assist the *amīns*. The *sūbah* is the District Magistrate, the *amīns* exercising subordinate magisterial powers. *Thānādārs* are revenue officers only. The highest judicial authority is Administration.

the District and Sessions Judge to whom all other judicial officers exercising criminal and civil powers are subordinate. The *zila* is divided into seven *parganas* and fourteen *thānās* as given below: —

Pargana.	*Thāna.*
Indore	Talāvali. Rālāmandal. Hātod.
Betma	*Nil.*
Depālpur	Depālpur. Sumtha.
Sānwer	Solsinda. Darjikarādia. Hāsalpur.
Khurel	Pedmi. Semlia. Tillor.
Mhow	Harsola. Simrol. Bargonda.
Petlāwad	*Nil.*

Settlement.

The first settlement was made in 1865 when the demand was fixed at Rs. 9·79 lakhs. On the revision of the settlement in 1881 it was fixed at 15 lakhs. A fresh settlement is now in progress.

Police.

The *zila* is divided into 12 circles with a police station in each circle. The headquarters station is in charge of a district inspector of the 1st class assisted by one of the 2nd class, the remaining stations being in charge of sub-inspectors and head constables. The force numbers 490 of all grades. The rural police or village *chaukīdārs* number 833. They are under the revenue officers but are required to assist the police on all occasions.

Jail.

There is no district jail in the *zila* as long sentence prisoners are drafted to the central jail in Indore city.

There are *pargana* lock-ups in each *pargana* except Indore.

Post and telegraph.

Imperial post offices have been opened at Indore city and Gautampura and telegraph offices (other than those at railway stations) at the capital. Twelve State post offices have also been opened.

Municipal.

Nine municipalities have been started at Betma, Depālpur, Harsola, Hāsalpur, Hātod, Khurel, Mhow, Petlāwad and Sānwer. In each case the *sūbah* is president and the *amīn* vice-president, the medical officer being secretary. The remaining members are selected from among the residents. Funds are collected from local taxes and cesses, the house and opium taxes being the most important.

Education.

The schools in the *zila* number 23, 17 upper and 6 lower primary, with an attendance of 2,187 boys.

Medical institutions number 11, of these four situated at Depālpur, Petlāwad, Sānwer and Bānganga are in charge of Hospital Assistants, the rest being under *vaidyas*. Medical.

The history of the *zila* is identical with that of the State and requires no separate account. Briefly, the *zila* fell to Holkar about 1730 and to all intents and purposes has remained in the possession of the family ever since. Indore, in the time of Ahalya Bai, became the headquarters of the *zila* instead of Kampail, and after 1818 the administrative capital of the State. History.

Indore pargana.—A *pargana* lying between 22°36′ and 22°52′N. and 75°46′ and 76°4′ E. in the centre of the State and consisting besides the Indore city of 116 villages, of which 16 are in *jāgīrs* with an area of 313 square miles, assessed at Rs. 1,84,405.

The population in 1901 numbered 113,661, males 59,994, females 53,667, of whom 89,725 or 79 per cent. were Hindus, 3,044 Jains, 20,104 Musalmāns, 487 Animists, and Christians 70, and 231 others.

This *pargana* was created by Ahalya Bai. The head-quarters were originally at Kampail from which place the *pargana* then took its name. Kampail is now in the Khurel *pargana*. Under the orders of the Mahārānī Ahalya Bai, the *pargana* office was removed to Indore. The *amīn's* office which represents it still stands in *jūna* (or old) Indore, on the site of Indore village. When this change of headquarters took place no change appears to have been made in the boundaries of the *pargana*. In 1882, however, it was broken up into three, forming the separate *parganas* of Indore, Mhow and Khurel. Prior to 1904 the *pargana* consisted of 85 villages. In the new reorganisation of 1904, 11 villages were transferred to Betma and 8 to Khurel *pargana*, while 14 villages of Harsola, 31 of Hātod and 6 of Sānwer were added to it.

The country is typical of Mālwā and the soil throughout almost the whole *pargana* is black cotton soil of excellent quality. Four rivers water the *pargana*, the Gambhīr, Khān (it only bears this name from Pālda village onwards) which flows through the Residency and Indore city where it is joined by two more the Saraswati and the Asāmatī. Besides these rivers there are several *khāls* (*nālas*) in the *pargana* useful for irrigation, and 58 tanks, of which 29 are in good repair and used for irrigation. In 1865 the *pargana* was surveyed by the *Kad dhāp* system; in 1877 it was re-surveyed on the *shanku* system and the land re-assessed. A revised settlement is now in progress.

Good macadamised roads run from this *pargana* to the neighbouring *parganas* of Depālpur, Mhow, Betma and Sānwer. The Agra-Bombay road also passes through the *pargana*. The Rājputāna-Mālwā Railway traverses it with stations at Rao, Indore and Pālia. The most important places in the *pargana* are Khajrāna (1,321), Kanādya (898), Dharāwara (787), Dhannad (716), Bānganga (622); and Gawāltoli (515).

There are three *thānās* in the Indore *pargana*, Rālāmandal, Talāvalī, and Hātod, each under a *thānādār*.

Municipalities have been started at Indore and Hātod.

Betma pargana.—The *pargana* lies[1] between 22°38′ and 22°50′ N. and 75°31′ and 75°48′ E. in the west of the *zila* and formerly contained 46 villages only. In the recent re-distribution 16 villages were added from the Depālpur and 11 from the Indore *pargana*, bringing the number up to 73. Of these six are the *jāgīr* villages. It has an area of 81 square miles and is assessed at Rs. 1,52,049.

The population in 1901 numbered 17,210 (males 8,514 and females 8,696), of whom 15,046 or 88 per cent. were Hindus, 190 Jains, 1,226 or 7 per cent. Musalmāns and 748 Animists.

It was in Mughal days a *mahal* under *sarkār* Māndu. The *pargana* is said to derive its name (*bet*-island) from its position between the two rivers Chambal and Gambhīr.

The *pargana* was given in *jāgīr* in *Fasli* year 1166 or (A.D. 1758) by Holkar to one of his dependants. One Pratāp Rao, with the help of the Pindārīs, plundered the *pargana* in 1216 *Fasli* (A.D. 1808) and Yashwant Rao Bhāgwāle was ousted and the *pargana* became *khālsā*. The Wāgh *jāgīrdārs* of Mehidpur hold some villages in this *pargana*.

The western and north-western parts are hilly, while the rest is a level plain. The Chambal, Nawalākhi and Jāmnia *khāl* are its only important streams.

The principal places in the *pargana* are Betma (2,642), Daulatābād (502), Māchal (470), Metawāda (470).

The first settlement took place in 1865 and last settlement in 1881, for a period of 15 years which expired in 1895. A revised settlement is now in progress.

A metalled road from Indore to Dhār passes through the *pargana* meeting the Mhow-Nīmach-Nasīrābād road at Ghāta-Billod. Under the new scheme metalled roads will connect it with the Depālpur *pargana* on the north and Hāsalpur in the south.

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[1] The Betma *pargana* has been amalgamated with that of Depālpur in the reorganisation of 1908.

Depālpurpargana.—A *pargana* lying between 22°46′ and 23°7′ N. and 74°29′ and 75°48′ E. in the north-west of the *zila* containing one town and 100 villages, with an area of 272 square miles and yielding a revenue of Rs. 3,03,094. This *pargana* had grown too large, having 123 villages in it and consequently, in 1904, it was reduced and 16 of its villages transferred to the Betma and 6 to the Sānwer *pargana*. It still, however, remains the largest *pargana* in the State.

The population amounted in 1901 to 34,936 persons (males 17,222, females 17,714), of whom 29,912 or 85 per cent. were Hindus, 651 Jains, 3,485 Musalmāns and 888 Animists.

Depālpur is mentioned in the *Ain-i-Akbari* as a *mahal* in *sarkār* Ujjain.

The land is level and fertile and well suited to both *rabi* and *kharīf* crops, the prevailing soil being black cotton. The *pargana* is noted for its wheat cultivation. The Chambal and the Gamhbīr are the only important streams in the *pargana*.

There are 121 tanks, large and small, of which that lying between Depālpur town and Banadya is the largest in the State. It is nearly 6 miles in circumference.

The climate is considered unhealthy and malarious. The average rainfall is 30 inches.

Cloth dyeing and calico printing is carried on at Gautampura on a considerable scale.

The first settlement seems to have been made in 1865 for a period of ten years. Another settlement was then made for 18 years which expired in 1894. A revised survey and settlement are in progress.

A metalled road connects this *pargana* with Indore and new roads from Gautampura and Betma are being constructed so as to connect with Chambal station on the Rājputāna-Mālwā Railway.

The Rājputāna-Mālwā Railway runs through this *pargana* with stations at Chambal and Fatehābād. A first class inspection bungalow is located at Depālpur.

Depālpur *pargana* is sub-divided into two *thānas* at Gautampura and Sumtha.

The *pargana* has two municipalities at Depālpur and Gautampura.

The principal places in the *pargana* are Depālpur (2,770), Gautampura (3,103), Banadya (1,582), Atāheda (995), Girota (877) and Chānder (834).

Khurel (Khudel) pargana.—*A pargana* in the south-east of the Indore *zila*, containing 99 villages, of which 10 are in

jāgīrs. It lies between 22°32′ and 22°53′ N. and 76°0′ and 76°19′ E. and it has an area of 135 square miles and a revenue of Rs. 1,48,221. The population in 1901 numbered 16,748 (males 8,495, females 8,253), of whom 15,405 or 91 per cent. were Hindus, 86 Jains, 673 Musalmāns and 584 Animists.

It was formerly a small *pargana* of 76 villages but in the redistribution, 11 villages of Harsola, 8 of Indore and 4 of Sānwer *pargana* were added to it, thus making a total of 99. In Mughal days this tract was included in the Kampail *mahal* of *sarkār* Ujjain. Ahalya Bai removed the *pargana* offices to Indore, and the *mahal* became the Indore *pargana*. In 1882, the Indore *pargana* was broken up into three divisions, one of which was Khurel.

The country is typical of Mālwā the eastern and southern parts being more hilly than the rest. The soil is of excellent quality, but the inhabitants being mostly Rājputs, cultivation is not so vigorously carried out as in parts where the real agricultural classes predominate. Both harvests are gathered here.

Two rivers water the *pargana*, the Siprā and the Asāmatī. At Melkalma village, these two streams meet (*mel*), and the spot is considered sacred and resorted to by Hindus on feast days. The *pargana* also possesses 77 tanks, of which about 50 are used for irrigation, the remainder being out of repair.

No railway passes through the *pargana*. At present only country roads run from it to the neighbouring *parganas*.

A settlement is in progress.

The principal places in the *pargana* are Kampail (1,475), Piwadāya (858), Khurel-buzurg (720), Kadwāli-buzurg (567) and Gāyaripimplia (523). Khurel *pargana* has three *thānas* : Semlia, Permi, and Tillor.

Mhow pargana.—A *pargana* lying in the south of the Indore district between 22°18′ and 22°39′ N. and 75°35′ and 76°6′ E. It has 108 villages and an area of 412 square miles, assessed at Rs. 1,80,407.

The population in 1901 numbered 33,110 (males 17,099, females 16,011), of whom 26,688 or 80 per cent. were Hindus, 174 Jains, 2,660 or 8 per cent. Musalmāns and 3,588 or 12 per cent. Animists.

This *pargana* came into existence in 1825 when the Indore *pargana* was divided into the three *parganas* of Indore, Mhow and Hāsalpur. In the re-distribution of *parganas* in 1904 the whole of the Hāsalpur *pargana* of 32 villages and the southern portion of the Harsola *pargana*, consisting of 18 villages, were amalgamated with Mhow, giving the total of 108, of which 16 are *ināmī* and *istimrārī*.

The southern and western portions of the *pargana*, which lie in the Vindhyas, are hilly and rugged, but the rest of the *pargana* is typical of Mālwā and covered with highly fertile soil. The Chambal and the Gambhīr are the principal streams. Both take their rise in this *pargana*. The Gambhīr has been dammed near Berchha village to afford a water supply to the British cantonment at Mhow. The Choral, Nikedi, Kāram and Morād are the only other streams of importance. The Choral has several falls in its course : that at Mendikund is the finest ; another, but smaller fall, is situated near the Pātalpāni railway station and can be seen from the train. There are several tanks in the *pargana*, those at Hāsalpur and Yashwantnagar being the largest. The Yashwantnagar tank, which was built by Mahārājā Tukojī Rao II, burst in 1903 but has now been repaired.

There are many picturesque old forts situated throughout the *pargana*, the most important being the Kusalgarh fort south-east of Mhow, 10 miles from the Kālākund Railway station. The Jām-ghāt gateway of Ahalya Bai on the road from Mhow to Maheshwar is also interesting and affords a magnificent view over the Narbadā.

The village of Neugurādia (22° 30′ N.-75° 50′ E.) is of note as being the birth place of Mahārājā Tukojī Rao II, and the mango tree under which he was playing when he was taken to Indore to be installed as chief is still pointed out by the villagers.

The first settlement of this *pargana* was made in 1865 ; a revised settlement is now being made. In the hilly land of the Kusalgarh *thānā*, the *autbandi* system of rating by the plough of land prevails. The area is rated at about 5 rupees per plough.

The Rājputāna-Mālwā Railway passes through the *pargana* with stations at Mhow, Pātalpāni, Kālākund and Choral.

The Agra-Bombay road runs through it in a north-easterly direction and connects it with the Indore *pargana*. The Mhow-Nīmach road also passes through the *pargana* and a small feeder road connects the village and cantonment of Mhow. The Mhow-Simrol road connects Mhow with the Indore-Khandwa road.

The principal places in the *pargana* are Mhow (2,373), Mhow cantonment (36,039), Hāsalpur (2,215), Datoda (1,674), Palāsha (1,294), Gūjarkheda (1,159), Kodrya (1,111), Simrol (1,051), Bhagori (743), Bargonda (645), Kamanpur (638), Kusalgarh (612), Tidi (554), Amba (531), and Yashwantnagar (510).

Mhow *pargana* has four *thānās* at Bargonda, Hāsalpur, Harsola and Simrol. A municipality is located at Hāsalpur.

Petlāwad pargana.—An isolated *pargana* included for administrative purposes in the Indore *zilā* lying between 22°48′ and 23°10′ N. and 74°22′ and 75°4′ E. The *pargana* lies round the village of Petlāwad in 23°1′ N. and 74°50′ E. It consists of 57 villages, covering an area of 153 square miles and yielding a land revenue of Rs.18,648. Of the villages two are *jāgīr*.

The population in 1901 numbered 9,022 (males 4,710, females 4,312), of whom 3,618 or 40 per cent. were Hindus, 724 Jains, 432 Musalmāns and 4,248 or 47 per cent. Animists. Occupied houses 1,636.

The earliest authentic history of this *pargana*, as far as can be gathered from old records and local information, shews that it was formerly known as the Thāndla-Petlāwad *mahal* and was in the possession of a Labhāna chief. The capital was at Rāmgarh (23° 5′ N.—74° 54′ E.), named after one Rāma Labhāna, the Naik or chief. This Rāma Naik insulted the chief of Jhābua, Rājā Keshodās (1582-1607), who then lived at Badnāwar, or his son Karan Singh, and consequently Rāmgarh was attacked and taken by Keshodās, the ancestor of the present Jhābua chief. All the country round Thāndla, Rāmgarh and Jhābua belonging to the Labhānas was wrested from them and divided between the two sons of Keshodās. Rāmgarh, the capital, was given to Anūp Singh, a son of Karan Singh, while Bhagor, another important place, fell to Kusal Singh, son of Māh Singh, the eldest son of Karan Singh. The Rāmgarh division then contained 1,200 villages and Bhagor 1,600. A rupture occurred in 1607 between Keshodās and his son Karan Singh, and the former was killed near Petlāwad, Karan Singh succeeding to his father's land. Māh Singh's grandson Anūp Singh, son of Mān Singh, succeeded in 1723. He fought with the Rājā of Sailāna and took much of his territory north of Rāmgarh up to the Mahī river. In 1721 the Marāthās had first made their appearance in this *pargana* and demanded *chauth* from Anūp Singh who entered into negotiations with the Marāthā leader Kanthājī Rao Bānde, then in camp at Sheogarh (22° 59′ N.—74° 40′ E.), and agreed to submit and pay *nazarāna*. The Marāthā army thenceupon left. In the division that took place amongst the Marāthā leaders, the Jhābua *pargana* was allotted to Holkar, who in 1724 sent Vithojī Bolia to manage the district. *Sūbahdār* Bolia, on arrival, demanded arrears of tribute for the last six years from Anūp Singh who had failed to fulfil the conditions of the

treaty. Mahant Mukundgīr, Gusain of Sheogarh, was formally appointed arbitrator and a settlement was effected.

Two years later the Rājā of Sailāna, thinking it a fit opportunity to recover the land seized by Anūp Singh's father, joined the Bolia. He then bribed a hunter to murder Anūp Singh. The man hid himself in a tamarind tree at night and shot Anūp Singh dead while he was washing his face in one of the towers of the Thāndla fort. The tree is still pointed out. Anūp Singh's wife, Rānī Banābai, fled for her life to Palāsdor where she remained for some time. *Sūbahdār* Bolia took the Sailāna Rājā to task for this treacherous act, but soon after receiving orders to march to the north allowed the Rājā to occupy the Thāndla fort on payment of two lakhs of rupees. Rānī Banābai returned soon after to Sheogarh and raising the country managed to drive the Rājā out and take possession of the fort. In 1727 a posthumous son was born to her and soon after she went to live in the Thāndla fort with her child Rājā Sheo Singh.

In 1730 A.D., she went to Poona and obtained an order from the Peshwā to settle her claim. Holkar sent orders to *Sūbahdār* Vithojī Bolia and an agreement was entered into that the administration of the district should be vested in a *kamāsdār* appointed by Bolia and that the Rānī should receive *chauth* on the revenue. This marks the period when the Thāndla-Petlāwad *pargana* came under the direct control of Holkar. In 1747 Rānī Banābai died and in the following year Rājā Sheo Singh went to live in Jhābua. The *kamāsdār* strengthened the fort at Thāndla and founded Govindpura. In 1758 Sheo Singh died without issue and a boy, Bahādur Singh, belonging to the Bhagor branch of the family, was seated on the *gaddi*. Bahādur Singh adopted conciliatory measures and soon won the esteem and sympathy of the *kamāsdār* Visājīpant and induced him to recommend to the Holkar Darbār to assign him lands equal to the *chauth* he then received. In 1755 a division of villages took place, the *sāyar* (customs) being, however, kept under joint control. In this division the villages of Thāndla and Petlāwad were both kept under the joint rule of Bahādur Singh and Holkar. Bahādur Singh, besides managing his own villages, took some villages of the Indore Darbār on lease and soon succeeded in raising the revenue of his possessions to that of the Indore Darbār share. In 1770, Bahādur died and was succeeded by Bhīm Singh. In 1798, when Mahārājā Jaswant Rao came to Maheshwar, all the *sardārs* of the State except Bolia went there to pay their respects. Consequently the three *mahals* assigned to him in *jāgīr* were resumed and the Thāndla *mahal*, of which he was the manager, was entrusted to Seth Bālchand.

Seth Bālchand and Bhīm Singh afterwards became friends and in 1803 the Seth recommended that the Thāndla *mahal* should be leased to Bhīm Singh. This was, however, refused and Bālchand then himself took Thāndla *mahal* on lease for Rs. 35,000 and sublet it to Bhīm Singh for Rs. 42,000. The *sanads*, land grants, etc., issued during this period bear the seals of both the Governments, on one side the seal of Jaswant Rao and on the other that of Bhīm Singh of Jhābua with the mark of his dagger. Many of these *sanads* are still in the possession of local landholders. The earlier *sanads* of the time of Bolia bear the seal of Holkar only and the name of Bolia. In 1887, when the Bolia family put in their claim to the revenue of Thāndla, copies of these later *sanads* bearing the double seal were produced, which shewed that such *sanads* were issued as late as 1860 A.D. When Jaswant Rao's army returned from Hindusthān in 1805, a halt was made at Ajmer and Seth Bālchand was called upon to pay the arrears due on the *mahāl* of Thāndla for the past three years. The Seth accordingly repaired to Jhābua and demanded the arrears from Bhīm Singh and on receiving evasive replies two regiments were sent from Ajmer. Bhīm Singh was seized and imprisoned, his horses, elephants and other property being taken. The chief was soon released but his two sons, Motī Singh and Sawai Singh, were kept as hostages for the remainder. About this time Jaswant Rao's daughter Bhīmābai was married to Govind Rao Bolia, and the Thāndla and Chikhalda *mahals* were granted on *saranjāmi* tenure to the Bolia as part of his wife's dowry. The Thāndla *mahal* thus passed back to the Bolia family in 1805. After the British supremacy was established it was found necessary to interfere and settle the constant disputes which the divided control in this district gave rise to. In 1820, Sir John Malcolm made a settlement by giving the three villages of Kalyānpura, Kālyāpitol and Kundanpur on *ijāra* to Rājā Bhīm Singh. Mahārājā Harī Rao Holkar later on gave the *ijāra* of the Thāndla *mahal* to Appājī Bolia who carried on the administration for three years. After the death of Bhīm Singh's son Pratāp Singh, a dispute arose among his sons regarding the succession. In 1838 the Thāndla *mahal* was again granted in *ijāra*, to the Jhābua Chief Ratan Singh but was resumed in 1848.

In accordance with the original division of villages made in the time of Rājā Bahādur Singh, the towns of Thāndla and Petlāwad were under the joint control of both Darbārs. Each Darbār had its own administrative officers exercising jurisdiction over the portion allotted to him. Petlāwad was merely a *thāna* of the Thāndla *mahal* in those days and each Darbār had its *thānādār* posted there. The *sāyar* (customs) was long a joint possession and each Darbār kept up an

establishment. Differences arose between the two Darbārs which were at length submitted to the arbitration of the Political Agent of Bhopāwar and *tappa* or customs-stations were in 1853 established at suitable places where duties were levied. This arrangement entailed a heavy expenditure and both the Darbārs expressed their disinclination to its continuance. Finally, on 24th March, the dispute was settled by Political Authorities. Thāndla and 18 other villages in the Indore portion were assigned to Jhābua and Petlāwad and 16 villages from the Jhābua portion to Indore. The headquarters were then removed from Thāndla to Petlāwad which was raised to the status of a *pargana*.

The land is hilly lying on the spur of the Vindhyas and along the western boundary of the plateau. All the streams flowing through the *pargana* fall into the Mahī which forms the northern boundary of the *pargana*, and with the Pepāwati, Ladāki and several large *nālas* afford an ample water-supply. There are also five tanks, of which that at Dehandi is the largest.

The *pargana* is nearly inhabited by Bhīls who are poor cultivators and at times become turbulent.

The average rainfall obtained from figures available for 10 years is 30 inches.

As most of this *pargana* formerly belonged to the Rāmgarh *pargana* in the time of Labhāna chiefs, a curious local unit of measurement obtains here, the height of the gate of Rāmgarh fort, formerly the chief town, being taken by the Labhāna chief as their standard of land measurement. The gate which is seven *hāth* high was taken as a *biswa*, 20 such *biswas* forming a local *bīgha*. This system of measurement of land was followed up to the year 1871 A.D. and is entered in the old *sanads*. Afterwards the *autbandi* system was adopted by which the land was assessed on the plough, a form of rating still in force in all Bhīl villages.

The principal places in the *pargana* are:—Petlāwad (3,211), Kardāwad (910), and Rāmgarh (174).

The Ratlām-Godhra section of the Bombay, Baroda and Central India Railway runs through the *pargana* with a station at Bāmnia. A metalled road connects the railway station with Petlāwad village. Petlāwad *pargana* has no *thānas*.

Sānwer pargana.—*A pargana* lying between 22° 50′ and 23° 4′ N. and 75° 41′ and 76° 4′ E. in the east of the *zila*. It contains 113 villages, and has an area of 204 square miles, assessed at Rs. 2,30,213. It formerly had 94 villages, but in

1904, 23 villages of the Hātod *pargana*, which was abolished, were added to it, and 6 from Depālpur. On the other hand 6 of the villages formerly belonging to this *pargana* have been transferred to the Khurel and 4 to Indore *pargana*. Out of 113 villages 14 are *ināmī* holdings. The population in 1901 numbered 29,736 (males 14,838, females 14,898), of whom 27,222 or 94 per cent. were Hindus, 275 Jains, 1,688 or 5 per cent. Musalmāns, and 551 Animists.

It was in Mughal days a *mahal* under *sarkār* Ujjain in the *sūbah* of Mālwā with a revenue of 24,18,375 *dāms*.

The old papers with the *kānungos* and *zamīndārs* shew that after the occupation of Mālwā which followed on the defeat of Dāya Bahādur at Tirla (1732), this *mahal* was entrusted to the Ponwārs of Dhār and remained in their possession until *Fasli* year 1169 (A.D. 1761). It must, therefore, have been one of the 33 *mahals* granted to Udājī Ponwār in 1728 A.D.

In 1761, a redistribution of villages appears to have taken place between Holkar and the Ponwār in which this *pargana* was assigned to Holkar. On his marriage with Udābai Sāhiba about 1773, it was granted in *jāgīr* to Mānājī Rao Wāghmāre. It remained in the possession of the Wāghmāre family till 1813 when it was resumed. During this period the *pargana* was a hot bed of strife and dissension. In 1799, it appears to have for a time fallen into Sindhia's possessions but soon passed back to Wāghmāre family, about 1802.

The soil is mostly of the fertile black cotton variety and the tract is well cultivated. The Siprā, Khān and Katkia are the most important streams, while several *nālas* (or *khāl*), of which the Katkia *khāl*, Motināla, the Dakali *khāl* are the most important and afford water to the *pargana*. There are very few wells and these are not much used in irrigation as the water is bitter and unsuited for the purpose, the water of the streams and tanks being used instead. There are several tanks in the *pargana* which irrigate a large area of land. From the old papers with the *kānungo* it appears that this *pargana* was roughly surveyed about the year 1701 (*Fasli* 1109) and the soils classified and assessed. The survey for a revised settlement is now in progress and after it is complete the *pargana* will be settled.

The Rājputāna-Mālwā Railway runs through the *pargana* with a station at Ajnod. Unmetalled roads run from Indore and Hātod.

Under the new scheme a metalled road will be made from Indore to Sānwer and Ajnod railway station.

There are two *thānās* in the *pargana*, at Solsinda and Darjikarādia.

The principal places in the *pargana* are Sānwer (2,843), Kundāna (1,266), Ajnod (1,124), Dakāchia (1,049), Berlai (770), Darjikarādia (471) and Solsinda (440).

A municipality is located at Sānwer.

Mehidpur (*Mahatpur*) **zila.**—The Mehidpur *zila* lies in the centre of the Mālwā plateau, between 23° 3′ and 23° 46′ north latitude and 75° 35′ and 76° 37′ east longitude. **Boundaries and area.**

On the north and east it is bounded by the Agar and Shājāpur *parganas* of the Gwalior State, on the south and east by the Dewās State and the Ujjain *zila* of Gwalior. The *zila* with the exception of the Sundarsī *pargana* is comprised in one homogeneous block. The area of this *zila* is 840 square miles.

The *zila* derives its name from the town of Mehidpur, originally Mehadāpur after a Bhīl named Mehada who is said to have founded it. This was changed to Muhammadpur in the time of the Emperor Muhammad Shāh by the Pathān families which obtained grants of land in the neighbourhood. When this tract was given in *jāgīr* to the Wāgh family by Malhār Rao I, a slight variation was made so as to give it more correct sounding name of "Mahatpur," the great town. Tradition identifies it with Manipur, the capital of Babruwāhan, the patricidal son of Arjuna, the hero of Mahābhārat.

The country is generally speaking open and undulating. To the south of Tarāna and round Kāyatha (comprising the old Kāyatha *pargana*) and Jhārda, the land is level with rich black cotton soil which bears every kind of crop. The western, and especially the eastern portions, are broken up by low hills covered with scrub jungle. In the valleys, however, the soil, which is annually renewed by the denudation of the hills during the rains, affords rich fields and pasture grounds on which cattle of the Mālwī breed are reared on a considerable scale. **Physical aspects.**

Excepting in the hills, the soil is a rich black loam. The best black soil is met with in the southern portion of the Tarāna and western portion of the Mākron and Jhārda *parganas* where poppy and *rabi* crops generally are largely sown.

The most important river in this *zila* is the Siprā which flows for 29 miles through it forming the western boundary and separating from Gwalior territory. It runs throughout the year, but the banks are too steep to admit of its use for irrigation. **Rivers and lakes.**

The lesser Kālī-Sind flows for 65 miles through the *parganas* of Tarāna, Mākron and Jhārda. This river is, throughout its course in the *zila*, valuable for irrigation purposes. The greater Kālī-Sind flows for 11 miles through the Sundarsi *pargana* and is used for irrigation purposes by means of *Orhīs*. Besides these large rivers, the Gāngī, Mandākinī and Lakhūndar are of some importance for irrigation. A dam has been thrown across the Mandākinī near the village of Makla for irrigation purposes.

Flora and forest.

The flora are the same as those met with elsewhere. No forests of any value exist in this *zila*, the hills being only covered with scrub jungle.

Geology and mineral.

The whole *zila* lies in the Deccan trap area and is not known to possess any mineral deposits of value. Basalt can be obtained in all parts and is used for the plinths of houses.

Fauna.

The fauna are the same as those met with elsewhere in the State, except that the larger animals are not commonly found, tiger being only occasional visitors. Panthers are, however, common.

Fishes.

Fishes are plentiful including *mahsīr* (*Barbus mosul*) in the Siprā and Kālī-Sind rivers. At Mehidpur they are sacred, and fishing is not permitted in the reach immediately before the town.

Cattle.

The Mehidpur *zila* is a great breeding centre for Mālwī cattle which find ample grazing in the valleys and a plentiful supply of water throughout the year. The total recorded number of cattle was 71,612; of these 38,655 are cows, 20,070 bullocks, 12,887 buffaloes.

A cow costs from Rs. 10 to 25, a bullock from 15 to 90, a she-buffalo from 30 to 75, and a male buffalo from 10 to 20. Horses and ponies numbered 1,508, and carts 1,864. Horses were formerly bred to a large extent by the Sondhias who required them on marauding expeditions, but the practice has been abandoned. The introduction of a proper administration has put an end to their forays.

Climate, temperature, rainfall.

The *zila* shares the temperate climate of Mālwā; the average rainfall for this district is 25 inches. The famine year of 1899 shows the exceptionally low figure of 9 inches, while in 1896 and 1901 the fall was also deficient. The fall exceeded 30 inches in 1900 and 1903.

In 1857 the river Siprā was flooded and the fort at Mehidpur was surrounded by water, and about ten years ago many villages on the bank of the Kālī-Sind river were swept away by a great flood.

The *zila* being for the most part covered with black soil grows excellent crops of wheat, gram, *alsi*, *jowār*, *tūar*, cotton, *urad*, *mūng*, etc. Poppy and sugarcane are grown on irrigated fields of black soil. Agriculture and trade.

The chief classe sof cultivators are Ajnās, Gūjars, Kunbīs, Khātis, Rājputs, Jāts, Mārwārīs, and Musalmāns, the labourers engaged in agricultural processes being mainly Balais, Chamārs, Sutārs, etc. About 75 per cent. of the population are either agriculturists or dependent upon agriculture.

The area cultivated is 167,000 acres or 31 per cent. Of the total area the most highly cultivated *pargana* being that of Mehidpur with 70,218 acres or 26 per cent. of the total area under crops. Of the cropped area 6,100 acres are double cropped. *Bīr* and *charnoi* lands occupy 107,633 acres. Cultivated area.

Both *kharīf* and *rabi* crops are sown. The *kharīf* crops occupy 207,500 acres, the chief crops being *jowār* (137,900), cotton (19,006) and maize (9,900). The *rabi* sowings cover (21,800) acres, of which wheat (7,000), sugarcane (4,000) and poppy (200) are the most important crops. Harvests.

The land is mainly irrigated by wells or *orhīs* constructed on the banks of rivers or *nālas* ; a few tanks are also used for irrigation. There are 471 masonry wells, 1,753 unbricked wells, 425 masonry *orhīs* and 400 unbricked *orhīs*, 320 state wells, also 80 tanks, but very few are of use for irrigation. The average cost of making a masonry well is Rs. 500, and of *kachcha* wells Rs. 50 ; about 15 *bīghas* of land can be irrigated by an ordinary well. Irrigation.

The principal irrigated crops are poppy, sugarcane, tobacco *mūngphalī* and garden produce. Wheat and gram are occasionally irrigated.

The total irrigated area is 1,300 acres, of which 800 acres, are irrigated from wells and *orhīs* and 500 acres from other sources.

The average cost of irrigating one *bīgha* of land by a well or *orhī* is Rs. 25 to 30 and from a tank Rs. 18.

The chief cause of distress in the *zila* has almost always been a deficiency of rain. The only recorded famine is that of 1899 when the rainfall was only 9 inches and the crops failed entirely, while the distress was increased by large number of immigrants. Famines.

Relief works were started and poor houses were opened in Mehidpur, Kāyatha, and Tarāna. The reserved forests were thrown open and a suspension of 8 annas in the rupee made in the revenue demand. At the same time Rs. 54,850 were distributed as *takkāvi* in 1900 and Rs. 40,000 in 1901.

Wages and prices.

The wages for skilled labour range from 4 to 6 annas; for unskilled labour from 1½ to 4 annas, and the cart hire from 8 annas to 1 rupee.

The village carpenter, blacksmith, and labourers are paid in kind for the work they do in connection with cultivating operations. But for work not pertaining to the cultivation or the land wages are usually paid in cash. The village servants are either paid in kind or in cash.

Tarāna and Mehidpur are the two chief marts in this *zila*.

Prices.

Name of staple.	1902.	1903.	1905.
	Seers.	Seers.	Seers.
Wheat	11·4	10·8	14
Rice	7·6	7	7
Jowār	20·4	31	19
Makka	27	35	25
Bājri	21·1	22	23
Gram	14	16·8	16
Tūar	19	15·8	15
Mūng	13·2	12·4	12
Tilli	8·5	7·8	9
Alsi	9	3·8	9

Wages.

Particulars.	1902-03.	1905.
	Annas.	Annas.
Skilled Labour—		
Carpenter	6	8
Tailor	5	8
Barber	4	4
Unskilled labour—		
Males	2	2—6
Females	1—6	2
Children	1	1—6

Arts and manufactures.

The only large industry is the manufacture of native saddles and bridles made by the *zīngars* of Mehidpur. The usual coarse *khādī* cloth and blankets are manufactured in all large villages.

Commerce and trade.

The chief exports are food grains, crude opium, black-tobacco, cotton, linseed, *tilli*, and opium-seed. These are generally sent to Ujjain, Indore, Ratlām, Jaora, Shājāpur, Dewās and Bhopāl. The principal imports are salt, sugar, cloth, spices, hardware and kerosine oil. The chief trade centres are Mehidpur and Tarāna.

Fairs.

The religious fair held at Dhulet on the 6th of the dark half of *Phālgun*, the Naraina fair held at Jhārda in honour of Lachhmi Nārāyan in the same month, the Indokh fair held in honour of Rāma, 15 days after the Naraina fair, the Nalkhera fair, similar to that of Indokh, and the Karedi fair held on the first Tuesday after the 5th of the dark half of *Phālgun* in honour of Devī (this is an important fair), and the Harsiddhi fair held at Sundarsī in honour of Harsiddhi Devī on the full moon of *Aghan* are the principal fairs in the *zila*.

Communications.

There are no railways in the *zila* but the new line from Nāgda to Muttra will pass within 6 miles of Mehidpur. The only metalled roads in the *zila* are the feeder road from Tarāna to Tarāna road station on the Ujjain-Bhopāl Railway, and the Agar-Ujjain road which passes through the Jhārda *pargana*. Under the new scheme metalled roads will run from Tarāna to Pātpārsī, Tarāna to Mehidpur and Kāyatha. From Mehidpur roads will go to Jhārda, Indokh, Ghātia, and Jagoti on the Gwalior and Dewās border and also from Bichrod to Tintori *viâ* Tarāna.

The trade passes chiefly by the Ujjain-Bhopāl and Ujjain-Ratlām-Godhra Railway. In the northern part of the *zila*, chiefly through Mehidpur to Nāgda station on the Ujjain-Ratlām-Godhra line and in the southern part through Tarāna and Tarāna road station on the Ujjain-Bhopāl Railway. From the centre of the *zila* traffic passes to Ujjain by the Ujjain-Agar road. In the rainy season when carts cannot travel, goods are carried by means of buffaloes, camels, and asses. At Mehidpur a special class of Muhammadan carters has sprung up known as *Gāriwāns*.

Markets.

Weekly markets are held in all large villages, the most important being those at Jhārda, Mehidpur, Lālgarh, Tarāna, Sundarsī, and Bhojākherī.

History.

The Mehidpur *zila* lies in the tract traditionally said to extend from the temple of Mahākāl in Ujjain, to four *yojanas* or about 32 miles to the north, which was known in early days as *Mahākālban* and *Harsiddhiwishālakshetra*.

Nothing definite is known as to the early history of this tract. Land grants in the possession of some of the Musalmān inhabitants shew that the town was then officially known as Muhammadpur and was situated in *sarkār* Sārangpur, and it is so entered in the *Ain-i-Akbari*. About 1765, Santājī Wāgh, who had been with Malhār Rao at the fatal battle of Pānipat, received the grant of the Mehidpur *pargana* for his services. The members of the Wāgh family are still known in Mehidpur as the Wāgh Rājās, and it is stated that they restored the Hindu name of Mehidpur, or according to some authorities,

renamed it Mahāpur, "the great city." They built fortifications in several places and strengthened the town by a wall. The management of the district was entrusted solely to them and according to report was one of the best managed among the Holkar possessions. In 1817, however, the *jāgīr* was resumed by Malhār Rao II.

Ahalya Bai's daughter Mukta Bai, who married Yashwant Rao Phanse, received in dowry the Tarāna *pargana* which had till then formed part of Ahalya Bai's personal estate. It was resumed in 1849 from Rājā Bhau Phanse.

This district also lies in the section of Mālwā known as Sondhwāra or the country of Sondhias, a class of notorious free-booters who infested these parts. They are half Rājput and half aboriginal blood, their caste system exhibiting good example of hypergamy. The Sondhias during the disturbed time of the 18th and early 19th century carried on a work of rapine and devastation in this part of Central India, especially after the death of Jaswant Rao Holkar and the collapse of a regular administration. They had on several occasions to be brought to order by the troops of the Mālwā Contingent. They are still apt to give trouble. In December 1817 the district was the scene of the battle of Mehidpur in which the Holkar army was destroyed and a final settlement effected by the treaty of Mandasor. By this treaty Holkar undertook to maintain a Contingent force commanded by British officers and to co-operate with British troops when required. This contingent force was stationed in the *zila*, its head-quarters being at Mehidpur. In 1857 this force mutinied and was pronounced extinct in 1858.

In 1859 the land was surveyed on the *Kad dhāp* method and a settlement effected for a period of 15 years.

People. The first enumeration was made in 1820 by Sir John Malcolm and gave a population of 49,691 persons living in 188 towns and villages. In 1881 no figures were recorded for *zilas*.

1891. The population in 1891 numbered 120,689, giving a density of 143 persons per square mile.

1901. In the last enumeration the population numbered 91,857 persons, giving a density of 109 persons to the square mile, shewing a decrease since 1891 of 29 per square mile. This was due undoubtedly to the severe famine of 1899-1900. The *parganas* vary in density as below: Mehidpur 83, Jhārda 124, Tarāna 89, Mākron 217, and Sundarsī 77.

In a total of 440⅓ towns and villages[1] one contained over 5,000 inhabitants, two over 2,000 and four over 1,000. The

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[1] The ⅓ is due to the tripartite holding of Sundarsī, under Dhār, Gwalior and Indore Darbārs.

average urban population being 5,586, the average village population 187. The number of occupied houses was 19,782, of which 2,699 were in towns, the average number of persons per house being 4·6.

Sex.

Of the whole population 47,575 were males and 44,282 females, giving 931 females to 1,000 males.

Religions.

Classified by religion the population comprised 83,916 Hindus, 5,660 Musalmāns, 1,458 Jains and 823 Animists. Hindus thus formed 91 per cent. of the population, the highest percentage of Hindus in any *zila*.

Castes and classes.

The total number of castes, classes and tribes enumerated in the *zila* was 109. Among Hindus, Rājputs (11,224), Balais (10,905), Sondhias (6,889) and Gūjars (5,886), predominate; among Musulmāns, Shaikhs (1,956) and Pathāns (1,812); and among Animists, Bhīls 493.

Occupations.

Of the total population, 16,094 or 17 per cent. are engaged in agriculture and pastoral pursuits with 26,090 dependents; 17,406 in general labour including field labour with 7,388 dependents.

Language and literacy.

The prevailing dialects are Mālwī 5,334, and Rāngrī 3,242.

Of the total population 2,355 or 2 per cent. were literate, of whom 19 were females.

Alienated lands.

There are 8 *jāgīrs* of various classes in the *zila*, of which the most important are those of Wāgh Rājās of Mehidpur, Rao Sardār Singh *alias* Durjan Singh of Updī, and Sobhāg Singh of Nipānia.

Administration.

The staff consists of the *sūbah*, the chief administrative and executive officer in the *zila*, who has his head-quarters at Mehidpur, and the *amīns* in charge of *parganas*; the subordinate revenue officers called *thānādārs* act under the *amīns*.

The district and sessions Judge is the highest judicial authority. The other judicial officers are the *sūbah* who is a district magistrate, the *amīns* who are subordinate magistrates, and the *munsifs* who are the civil judicial officers of the *zila*.

The *zila* is divided into five *parganas* under *amīns* with head-quarters at Mehidpur, Jhārda, Tarāna, Mākron, and Sundarsī. The *parganas* are again sub-divided into 9 *thānās* under the *thānādārs*.

Fiscal history.

The *zila* was first settled in 1865, the demand being 6·5 lakhs.

The new and first regular settlement is still in progress, and results are not available.

Police. The *zila* is divided into six circles with stations at Mehidpur, Tarāna, Dhābla, Jhārda, Sundarsī and Mākron. A district inspector is in charge of the *zila* with a sub-inspector at Mehidpur and head constables in charge of the remaining stations. The total force numbers 186 of all grades. The *chaukīdars* keep village watch and ward. They are bound to assist the police in detecting crimes, but are not under the control of the police officers.

Jail. There is a *zila* jail at Mehidpur where long sentence prisoners are confined, and *pargana* lock-ups at Tarāna, Jhārda, Sundarsī, and Mākron where short sentence and under-trial prisoners are confined.

Post offices. An Imperial Post and Telegraph office has been opened at Mehidpur and State offices at Kāyatha, Jagoti, Jhārda, Tarāna, Mehidpur and Sundarsī.

Municipality. Municipalities have been established at Mehidpur and Tarāna. They are supported by taxes and cesses levied locally, and by grants from the Darbār.

Education. Eight State schools have been opened in the *zila*, five being upper primary and three lower primary, with an average attendance of 460 boys. There are also four private and two rote schools. No girls' school has yet been established.

Medical. Medical institutions number six, of which those at Mehidpur and Tarāna are under hospital assistants and the rest under *vaidyas*.

Jhārda pargana.—A *pargana* lying in the centre of the *zila* between 23° 31′ and 23° 46′ N. and 75° 35′ and 75° 59′ E. It has an area of 179 square miles, yielding a yearly revenue of Rs. 1,23,941. The head-quarters are at Jhārda. The *pargana* contains 126 villages.

The population was in 1901 22,269 (males 11,819, females 10,450), of whom 21,459 or 96 per cent. were Hindus, 330 Jains, 385 Musalmāns and 95 Animists.

Jhārda like Mehidpur was a portion of the great *Mahakalban* of ancient times. The *pargana* was founded in 1886, being up to then part of the Mehidpur (Muhammadpur of the *Ain-i-Akbari*) *pargana*. It consisted of 63 villages. In the following year villages from the Mehidpur and Dongarkheda *parganas* were added, and the total number of villages rose to 95 including *jāgīr* and *ināmī* villages ; 31 more villages were added in 1902 and maintained under the redistribution of 1904, 118 being *khālsā* villages, 2 *istimrārī* , and 6 *jāgīr*.

The *pargana* has three *thanās* at Indokh, Ghāt-piplia and Kundikhera.

The eastern and southern portion is level and covered with good soil, but the northern portion is overgrown with thick jungle and is mainly inhabited by Sondhias.

The greater Kālī-Sind and Siprā are its important rivers, the minor streams being the Gāngi and Mandākinī; the latter has a dam thrown across it at Makla, the water being used for irrigation. There are also sixteen tanks of which two only are of any size. At Indokh there are two fresh water springs which flow throughout the year.

The principal places in the *pargana* are Jhārda (1,281), Bapaiya (655), Zutāwad (569), Bolkhedanao (544) and Indokh (467).

The soil in the southern portion produces both the *kharīf* and *rabi* crops, but the northern portion little except *jowār* and inferior millets.

The first settlement was made in 1863. A revised settlement is now in progress.

The nearest railway stations are Ujjain and Nāgda on the Ujjain-Ratlām line. No metalled road exist at present, but under the new scheme a metalled road will connect Jhārda with Mehidpur.

Mākron pargana.—A *pargana* lying in the east of the Mehidpur *zila* between 23° 24′ and 23° 35′ N. and 75° 58′ and 76° 19′ E. with an area of 82 square miles containing 93 villages and yielding an annual income of Rs. 1,06,777. The head-quarters are at Mākron.

The population in 1901 numbered 17,738 (males 9,233, females 8,505) comprising 16,807 or 94 per cent. Hindus, 192 Jains, 506 Musalmāns, and 233 Animists.

This *pargana* was formerly included in the private estate of the Chief and was under the *Khāsgi* Department. It was for a time also amalgamated with the Chhadāwad *thānā*, but the combination proving a mistake, Mākron was again made a separate *pargana* in 1902. The present *pargana* was formed of 77 villages from the Tarāna *pargana*, 12 from Mehidpur, and one from Kāyatha. There is an old temple of Lakshmi Nārāyan in Nānded village of this *pargana* which is said to have been built by one Mahant Mādho Singh.

About three quarters of the *pargana* is a level plain, only the easternmost part being hilly. The lesser Kālī-Sind flows through the western section and is utilized for irrigation by means of *orhīs*. The eastern section is watered by Lakhūndar, a tributary of the greater Kālī-Sind.

The first settlement was made in 1866, the second in 1880. A new settlement has just been completed (1905).

The Tarāna road station is the nearest railway station to this *pargana* ; an unmetalled road connects it with Mākron. The new metalled road between Tarāna and Mehidpur will pass through this *pargana*, while the Ujjain-Agar road traverses it for six miles.

Two administrative sub-divisions, the *thānās* of Karedi and Pāt, are located in this *pargana*.

Mehidpur pargana.—A *pargana* lying between 23° 23′ and 23° 33′ N. and 75° 34′ and 75° 59′ E. in the south-west of the *zila*. It has an area of 264 square miles and is assessed at Rs. 1,03,674. It contains one town and 103 villages.

This *pargana* was formed by adding some villages of the Jagoti *pargana* to the villages of the former Mehidpur *pargana*, Jagoti being now a *thāna* in this *pargana*. Mehidpur is the head-quarters of the *pargana*.

The population in 1901 numbered 22,046 (males 11,321, females 10,725), of whom 18,380 or 83 per cent. were Hindus, 2,647 Musalmāns, 694 Jains, and 325 Animists.

For the history of this tract the *zila* account may be consulted.

After the conquest of the Mālwā by the Marāthās this *pargana*, then consisting of 236 villages, was given in *jāgīr* to the Wāgh Rājās as they are called, who were big *saranjāmī sardārs* of Holkar. Their descendants still live at Mehidpur and have some land assigned to them.

The *pargana* contains two *thānās*, *Havelī* (Mehidpur) and Jagoti.

The important places in the *pargana* are Mehidpur (6,681), Jagoti (1,398), Dhābalāhardu (661), Chitāwad (593), and Parasoli (541).

The *pargana* is for the most part hilly, the drainage being from south to north-west, all streams falling into the Siprā or the lesser Kālī-Sind, the only important streams in the *pargana*.

Opium, cotton, and tobacco are the most important crops. Rice was formerly cultivated to some extent, but since the famine year of 1900 it has been given up for want of sufficient water.

Before 1863, the land was not regularly surveyed. The *pargana* was first settled in that year for 15 years on the *Kad dhāp* system, the settlement being revised in 1880. A new settlement is now in progress.

The Nāgda-Muttra Railway will pass through the district with a station of Gogāpur, 8 miles from Mehidpur. At present

the Nāgda station of the Ujjain-Ratlām section of the Bombay, Baroda and Central India Railway is the nearest.

The Ujjain-Agar road passes through the *pargana.* Under the new road scheme roads will run from Mehidpur to Jhārda and Indokh, and the boundary of the Gwalior and Dewās States.

Sundarsī pargana.—An isolated *pargana* of the Mehidpur *zila* lying between 23° 10′ and 23° 31′ N. and 76° 25′ and 76° 37′ E. It consists of 12 villages besides the third part of Sundarsī village. It has an area of 23 square miles and produces an yearly income of Rs. 15,447. The head-quarters of the *pargana* are at Sundarsī, where the offices and residential quarters of the *pargana* officers of the three States of Indore, Gwalior and Dhār, are located.

The population in 1901 was 3,587 (males 1,823, females 1,764), of whom 3,261 or 91 per cent. were Hindus, 53 Jains, 223 Musalmāns, and 50 Animists.

The *Ain-i-Akbari* mentions Sundarsī as one of the *mahals* of *sarkār* Sārangpur.

Most of the *pargana* consists of a level plain. The greater Kālī-Sind flows through it for about 13 miles, and also a small tributary, the Gāngi.

The nearest railway stations are at Berchha and Kālī-Sind on the Ujjain-Bhopāl Railway. Unmetalled roads connect the head-quarters with Shājāpur on the Bombay-Agra road.

A large cattle market used to be held at Makori, but the numbers who attend have greatly declined.

The term of the last settlement expired in 1890, and the revised settlement is still in progress.

Tarāna pargana.—A *pargana* lying between 23° 3′ and 23° 26′ N. and 76° 4′ and 76° 19′ E. in the south of the *zila* with an area of 292 square miles assessed at Rs. 1,27,272.

The head-quarters are at Tarāna. The *pargana* contains 1 town and 105 villages.

The population in 1901 numbered 26,217 (males 13,379, females 12,838), of whom 24,000 or 91 per cent. were Hindus, 1,898 Musalmāns, 189 Jains and 130 Animists.

The *pargana* is mentioned as one of the *mahals* of *sarkār* Sārangpur under the name of Naogāma ; it was also called Tarāna-Naogāma.

Tarāna originally formed part of the Chief's private estate and was under the *khāsgi* Department. This *pargana* was given in *jāgīr* to the Phanse family, but was resumed by Mahārājā Tukojī Rao II.

The land is generally level and suitable for both the *kharīf* and *rabi* crops. The lesser Kālī-Sind river and the Lakhūndar flow through the *pargana*. It is sub-divided into two *thānās* of Kāyatha and Rojwās.

The Ujjain-Bhopāl line traverses it, the nearest station being Tarāna-Road which is connected by a metalled road with head-quarters. A metalled road will, under the new scheme, run to Kāyatha, Bichrod, Tintori and Mākron.

The last settlement of this *pargana* was made in 1880. A revised survey and settlement is in progress.

Boundaries, area.

Nemāwar zila.—The Nemāwar *zila* consists of a compact block of territory lying in the south-east of the State on the Narbadā river between 22° 17′ and 22° 53′ north latitude and 76° 29′ and 77° 13′ east longitude. It has an area of 1,059 square miles. It is bounded on the north by the Bhopāl districts of Ashta and Ichhāwar, on the east by the Bhopāl *pargana* of Chhīpāner, on the south by the Narbadā river and the Central Provinces and on the west by the Dhār State *pargana* of Nimanpur-Makrār and the Gwalior territory of Unchod.

Physical aspects.

The *zila* falls naturally into two sections. To the north-west and south-west it is hilly, and for the most part covered with forests, while the central and eastern portions, including the whole of the Nemāwar *pargana* and half the Kannod (Rājor) *pargana*, are level and covered with fertile soil bearing good crops of all the ordinary grains, wheat being grown to a large extent in the Nemāwar and Kanod *parganas*. In the hilly tract only the harder millets are grown.

Rivers.

The principal rivers, besides the Narbadā are the Jāmner, Bāgdi, Dhatūnī, Chāndkesar and Khārī. The latter are used to a certain extent for irrigation.

Geology and minerals.

The northern part of the *zila* lies in the Deccan trap area, while the southern portion, falling in the Narbadā valley, is covered with alluvial soil. The mineral products are not of any great value. A little limestone is found in a few places, while at Rājor a blue coloured rock is used for making stone mortars and other articles.

In Harangaon *pargana*, a calcareous stone called *sagonia* is utilised for grind stones. Iron was formerly smelted from lateritic rock in Satwās and Kātāphor.

Flora and forests.

The flora are similar to those met with in other parts of the State. The Nemāwar *zila* possesses some of the most valuable forests in the State covering an area of 200 square miles. They consist chiefly of teak or *sāgon* (*Tectona grandis*), *anjan* (*Hardwickia binata*), *sādad* (*Terminalia tomentosa*),

dhaora (*Anogeissus latifolia*), *tinis* (*Ougeinia dalbergioides*), *Bīja*, *sāl* (*Pterocarpus marsupium*), and *temru* (*Diospyros tomentosa*). These forests are mostly situated in the northern part of the *zila* forming a belt along the Vindhyan range from Harangaon to the Nimanpur *pargana* of Dhār.

The teak coppice forests of Nemāwar are extremely valuable, poles growing in great abundance, straight and tall, and attaining a girth of upwards of two feet in favourable circumstances. The teak is often almost pure or mixed with *Terminalia tomentosa*. In the south-east of the *zila* are fine areas of mixed forest. *Anjan* (*Hardwickia binata*) is abundant in the south of the *zila*, but is confined to a comparatively small area; trees up to six or seven feet in girth are found occasionally. *Pterocarpus marsupium* (*bīja*) is not uncommon, but does not attain a large size. Besides the trees mentioned above many other species are also found. In some of the hilly portions there is nothing of value, *Boswellia* predominating. The south-eastern portion is destitute of forest growth, the provision of even fuel being difficult.

The animals found in this district are the same as those met with elsewhere. Tigers are not very common, though they do occur in the Kātāphor *pargana* and on the banks of the Khārī, but panthers are found in large numbers in the hills. Wild animals.

Sāmbar, *chītal*, *nīlgai* are also met with in the jungles about Khārī.

The birds of this district are the same as found in other districts of the State, while fish are plentiful in the Narbadā including the *mahsīr*.

The total recorded number of cattle are cows 39,483, bullocks 29,263, buffaloes 8,715. Ploughs numbered 11,116 giving 2·6 cattle per plough. Carts numbered 5,364. Of other animals horses and ponies numbered 1,127, sheep and goats 8,623. Cattle, etc.

The climate is less temperate than that of the Mālwā highlands. The rainfall averages 29 inches. In 1899 only 10·5 inches fell, and in 1894 a maximum or 32·3 was recorded. The climate is not considered unhealthy. Climate.

The cultivation varies with the soil conditions. In the Nemāwar and Kannod *parganas* where the soil is fertile all the ordinary grains are grown, wheat being a speciality. In the hilly northern districts only *kharīf* crops, chiefly millets, are cultivated. Along the river bed where the alluvial *talakh* soil prevails wheat, maize, tobacco and vegetables are grown. Agriculture and commerce.

Of the total area of 677,800 acres, 125,500 acres or 19 per cent. is cropped, of which 1,200 acres are double-cropped. Cultivated area.

No figures are available to shew increase or decrease of cultivation, but there is undoubtedly room for extension of the cultivated area.

Harvests.

Both the *kharīf* and *rabi* harvests are gathered. The total sowings in the *kharīf* amount to 74,000 acres, the chief crops being *jowār* 27,800 acres, cotton 15,300 acres, *tilli* 4,200 acres, *kodon* 2,400 acres. The *rabi* harvest covers 51,500 acres, of which wheat occupies 22,200 acres, gram 9,000 acres and *methi* and others 18,300 acres.

Irrigation.

Of the total cropped area 5,100 acres only are irrigated, of which 600 acres are watered from wells.

The average cost of making a masonry well is Rs. 300 and of a *kachcha* well from Rs. 75 to 100. One well can on an average irrigate about 10 acres of land. The water of all these wells is sweet.

Famine.

The Nemāwar *zila* suffered from scarcity in 1896-97. The famine of 1899-1900, however, fell with great severity on the *zila*, though it was not, on the whole, so acutely felt as in the other parts of the State. The rainfall only amounted to 10·52 inches against the previous five years' average of 28 inches. Both crops failed, the outturn being only three annas in a rupee, which was nevertheless the highest for any district in the State that year.

To relieve distress eight poor houses were opened at Nemāwar, Satwās, Rājor, Ajnās. Kātāphor, Sandalpur, Harangaon and Khātegaon and relief works in several places. *Takkāvi* advances to the extent of Rs. 3,040 were given to agriculturists. The total expenditure in advances and relief works amounted to Rs. 7,08,559. Half the revenue was also suspended.

Wages and prices.

Early statistics are not available, but the rise caused by famine and plague is clearly shewn in the subjoined table.

—	1881.	1891.	1901.	1905.
	As. P.	As. P.	As. P.	As. P.
Skilled labour . .	5 6	6 0	9 6	9 9
Unskilled labour . .	1 6	2 0	2 6	2 6
Cart hire . . .	11 0	12 0	14 0	1 0

In the famine of 1899 the *zila* lost about half its labourers, and this combined with high prices caused a rise in wages. The agriculturists, as usual, pay the village artisans and labourers in kind. The carpenter gets from 1 to 1½ maunds of

grain per year for each plough, the blacksmith about 1 maund. The servants working in the fields are given each month from 2 to 2½ maunds of corn and Rs. 6 per year and cowherds from 1 to 2 maunds per mensem. The barber gets about three-fourths of a maund per year.

Prices. Prices rose considerably after the famine of 1899; wheat, selling in 1881 at 14 seers to the rupee and in 1891 at 11, rose to only 5 seers in 1901, *jowār* rose similarly from 24 and 19 to 13, maize from 34 and 20 to 10, *bājra* from 24 and 18 to 12, and gram from 23 and 16 to 7—an average rise of 50 per cent. on the whole. The rates in 1905 steadied and stood at wheat 13, gram 19, rice 8, *jowār* 17, *mūng* 19.

Manufactures. There are no arts and manufactures of any value in this district. The usual coarse country cloths and blankets are made. A very little opium is also manufactured.

Commerce and markets. The chief exports of the *zila* are grain, linseed, *ghī*, cotton and a little opium; the chief imports rice, salt, sugar, hardware, paper, cloth and kerosine oil.

The main centres of trade are Kannod, Khātegaon, Lohārda, Kātāphor, Rājor and Satwās.

Besides these places all villages of any size have weekly markets, the most considerable being those at Sandalpur (Nemāwar), Ajnās and Golpura (Rājor), Harangaon, Bikrampur and Ganora (Harangaon).

Fairs. About fifty religious fairs are held in the *zila*, three being important. The *Somavatī* fair which is held in honour of Siddhnāth Mahādev at Nemāwar, on every new moon that falls on a Monday, is attended by over 5,000 persons. Another fair, known as the *Atmārām-Buāka-mela*, is also held at Nemāwar in honour of a Hindu Saint Atmārām-Bua on the 15th of the bright half of the month *Paush*. The third fair is held by Muhammadans at Kannod on the 10th and 11th day of the *Muharram*.

Communication and trade routes. There are no rail roads in the *zila*, and at present no metalled roads. Trade passes chiefly by Nemāwar and Handia to the Harda station of the Great Indian Peninsula Railway, a certain amount passing to and from Indore *viâ* the Dhantalao pass and Hātpīplia (Bāglī). Under the scheme a metalled road will connect Indore with Nemāwar *viâ* Bāglī, Dhantalao pass, and Kātāphor. Other roads will connect Nemāwar with Kātāphor and the Dhār State border, Satwās, Kannod and Harangaon and Ajnās and Khātegaon. Ferries are maintained by the State at Nemāwar and Fatehgarh during the rainy season.

The people. Census of 1820 and 1881.

In 1820 the Nemāwar possessions of Indore were not quite the same as at present. The *panch mahal* of Nemāwar, Rājor, Kātāphor, Satwās and Harangaon, however, had a population of 24,692 living in 94 villages. In 1881 no *zila* returns were kept.

Census of 1891.

In 1891 the population numbered 97,363, giving a density of 104 persons to the square mile. The number of towns and villages was 375.

Census of 1901.

In this census the results of the famine of 1899–1900 were well brought out. The population numbered 74,568 persons giving a density of 70 persons to the square mile—a decrease of 11 per cent. on the 1891 figures.

Towns and villages.

The *zila* contains 398 towns and villages, of which 2 villages have a population of over 2,000, 7 of over 1,000 and 17 of over 500. The average village population was 221.

The *zila* will probably develop rapidly when the new communications are opened, and the next census should shew a marked improvement.

Sex.

The total number of males was 37,374 and of females 37,194 giving 995 females to every 1,000 males.

Religion.

Hindus numbered 50,531 or 67 per cent. of the population; the Animistic tribes, chiefly Gonds, followed with 16,287 or 21 per cent., Musalmāns 7,022 and Jains 728. Comparative figures are not forthcoming.

Castes and classes.

The most prominent Hindu castes are Ahīrs 1,318, Balais 4,422, Baniās 5,596, Chamārs 3,585, Gūjars 4,430 and Jāts 3,542.

Among Muhammadans Shaikhs and Pathāns predominate and among Animists Gonds, Korkūs and Mīnās.

Occupations.

The prevailing occupations are agricultural and pastoral and general labour; those following agriculture number 11,220 with 12,330 dependents, and general labourers 11,491 with 4,062 dependents.

Language and literacy.

The prevailing dialects are Nimārī (632) and Mālwī (4,269) and Hindi-Nimārī mixed (68,000).

The total number of literates was 3,001 including 2 women. Of the literate persons 27 had a knowledge of English.

Alienated lands.

The important *jāgīrs* in the *zila* are those of Chhatra Singh, son of the Hīrāpur Thākur, of Umrao Singh of Rājor, Sardār Singh of Kakaddi, Godar Singh of Dehri and Balwant Rao Pāndurang of Satwās.

Administration and revenue.

The *zila* staff is composed of the *sūbah* who resides at Kannod, three *amīns* in charge of *parganas* and six *thānādārs.*

The *sūbah* is a district magistrate and is chief administrative and executive official of the *zila*; the *amīns* exercise subordinate magisterial powers, the *thānādārs* being revenue officials only.

The chief judicial authority is the district and sessions judge who resides at Satwās. The civil judge's work of the *parganas* is carried on by *munsifs* with varying powers.

The *zila* is divided into three *parganas* with headquarters at Khātegaon, Kātāphor and Kannod.

Up to 1904, the isolated *pargana* of Alampur was for administrative purposes included in this *zila*. It is now separately administered from headquarters.

The revenue in early days is not known. In the first settlement of 1865 the *zila* was assessed at Rs. 86,073, on its revision in 1881 at Rs. 1,76,085. Under the arbitrary methods of enhancement passed between 1881 and 1900 the demand was raised to the impossible figure of 2·7 lakhs. Fiscal history.

The present settlement is not yet concluded, and it is impossible to say yet what the demand will be.

The *zila* is divided for police purposes into five circles with six *thānās* at Pānigaon, Harangaon, Eklera, Nemāwar, Kharia, and Golpura. The force numbers 189 of all ranks. Police.

No Imperial offices have yet been opened[1], but State offices are located at nine villages. The nearest Imperial post office is at Bandia, one mile from Nemāwar village, and the nearest telegraph office at Harda, 15 miles away. Post offices.

There are eight schools in the *zila* with 505 scholars. Of these schools five are upper and three lower primary. There are no girls' schools as yet. Education.

A 1st class European dispensary was opened at Kannod in 1852, and *vaidic* dispensaries have been started in Nemāwar, Satwās, Kātāphor, Harangaon and Khātegaon. Medical.

The earliest reference to the *zila* is made by Rashīd-ud-din, quoting Al-Birūni who accompanied Mahmūd of Ghaznī; and travelled over much of Central India. He remarks "from Dhar south you come to Mahu-mahra (Maheshwar) "at a distance of 20 parsangas; thence to Kundaki (Khand-"wa) 20, thence to Nemāwar, on the banks of the Narbada "10."[2] History.

His route is not easy to determine, but he appears to have struck southwards from Dhār to the Vindhyas and then to

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[1] Since the writing of this account, the Government of India took over the postal arrangements of the State.

[2] E. M. H., i, 60.

have skirted the scarp and descended by one of the numerous passes leading to Maheshwar, to have crossed the river to Khandwa, and then again turned north. In Akbar's time this tract was included in the *sarkār* Handia of the Mālwā *sūbah*, Nemāwar, Satwās and Rājor, being the headquarters of *mahals*.[1]

Nothing more is known of the history of the *zila* until the 18th century, when it was in the possession of the Gond *zamindārs* of Ginnūrgarh.

The Gonds were subdued by Dost Muhammad of Bhopāl about 1722 and the district remained a part of Bhopāl State for some years. During the rule of Dost Muhammad's weak successors the land passed to the Mughals and was again incorporated in the Mālwā *sūbah*.

In February 1739, the Nizām was defeated by the Peshwā near Bhopāl and signed the convention of Barai Sarai (24° 44′ N. 74° 35′ E.) near Berasia, by which he, as *sūbahdār* of Mālwā, undertook to secure the *naib-sūbah*-ship for the Peshwā and to use his best endeavours to obtain a grant of 50 lakhs from the Emperor.[2] By this convention the Handia *sarkār* passed, with others, into the power of the Peshwā. The invasion of Nādīr Shāh, the sacking of Delhi (Feb. 1739), and the general confusion which followed on this event postponed the actual acquisition of these lands which appear to have really passed to the Peshwā between 1740 and 1745, most probably in 1745 when he received the formal concession of the deputy-governorship from the Emperor Muhammad Shah.[3] The Peshwā's officers carried on the administration of the *zila* until 1782 when the lands composing it were divided between Sindhia and Holkar, the former acquiring Satwās, and the latter Kātāphor. The Nemāwar and Rājor *parganas* were shared between them, while Harangaon was held by both on a system of joint jurisdiction.[4]

As early as 1794 the Pindārīs first obtained a footing on this region.[5] In 1806 the famous Pindārī leader, Karīm Khān, was in possession of Satwās, which he held of Sindhia.

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[1] Blochmann; *Ain*—ii, 207.

[2] G. D. i., 461, Mal.: *C. I.*, 70. Malcolm, it should be noted, makes two mistakes. Firstly the convention was signed on 26th Ramzān 1152 A.H. (Feb. 1738), a whole year *before* Nādīr Shāh sacked Delhi, and not after. Secondly, he attributes it to Bālājī Bājī Rao, whereas it was concluded by his father Bājī Rao (I) who died in 1740.

[3] G. D. i, 499.

[4] A letter from Ahalya Bai to Tukojī Rao, dated 17th *Sawāl* 1192A (10th June 1791), refers to this partition and its incompleteness at that date which was causing much trouble to the cultivators. (Old Maheshwar records).

[5] Prinsep, i, 32 to 58.

He was, however, imprisoned[1] in that year by his master and his lands resumed. About the same time Chītu Pindārī or Nawāb Chītu, as he is called by the people in these parts, settled at Satwās and Nemāwar. In 1815 he received *sanads* from Sindhia for five districts including those of Satwās and Nemāwar, but in fact controlled the whole of the area comprised in the present *zila*. Chītu[2] was a native of Mewāt who had been adopted by Kunwar Khān Pindārī. He rapidly rose to the front rank, and in 1804 was given the title of Nawāb by Sindhia, calling himself Nawāb Muhammad Kanad Khān, *mustakīm-jang*.[3] In 1817, he was at the head of a force of 8,000 horse, 500 foot and 10 guns. He was hunted down and perished in the jungle of Ahirwās.[4] After the war these districts were restored to Sindhia and Holkar. In 1844, Sindhia assigned his districts to the British Government for the upkeep of the Gwalior Contingent, and they remained under British rule till 1861 when they were made over to Holkar in exchange for certain lands held by him in the Deccan.

Kannod (*Rājor*) **pargana**.—A *pargana* forming the central portion of the *zila* lying between 22° 25′ and 22° 51′ N. and 76° 40′ and 77° 0′ E. It contains 277 square miles of land and 111 villages. Its annual land revenue is Rs. 91,817. Kannod is the headquarters of the *pargana*. In *Ain-i-Akbari* Rājor is included in the *mahals* of *sarkār* Handia in the *sūbah* of Mālwā.

Population was in 1901, 21,696 (males 10,893, females 10,803). Of these Hindus numbered 14,490 or 67 per cent., Jains 181, Musalmāns 2,840, and Animists 4,185.

The principal villages are :—Kannod (3,645), Ajnās (1,087), Baodikhera (913), Nanāsa (643), and Dhuria (830).

The northern part of the *pargana* is hilly. The Dhatūnī river forms the western boundary of the *pargana* and receives the tributary waters of Kasaram and Bareti. Other rivers are the Bagdī, Soti, and Kisner. The Dhatūnī joins the Narbadā between Mel-Piplia and Fatehgarh.

No railway passes through the *pargana*. A metalled road is being constructed from Kannod to Nemāwar, in continuation of the British Harda-Handia road and will ultimately pass on to Indore *viâ* Dhantalao-ghāt.

The land was first surveyed and assessed in 1806, the next settlement being made in 1876 ; a revised settlement is now in progress.

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1 Broughton : "Letters."
2 Mal.: *C. I.* ii. 358 ff. Prinsep—*ibid*, G. D. ii, 590.
3 Blacker's : *Memoirs of the war of 1817-1818.*
4 Ahirwās is said to be a deserted village in Nimanpur.

Kātāphor (*Kāntāphor*) **pargana**.—A *pargana* lying in the western part of the Nemāwar *zila* between 22° 17′ and 22° 49′ N. and 76° 29′ and 76° 50′ E. It contains 156 villages with an area of 455 square miles and a total revenue of Rs. 1,01,207.

Population, 1901, 26,477 (males 13,286, females 13,191), comprising 15,948 Hindus or 60 per cent., 203 Jains, 2,890 Musalmāns and 7,436 Animists or 28 per cent.

The *pargana* was formed in 1904 by the amalgamation of the two *parganas* of Satwās and Kātāphor.

After the conquest of Mālwā by the Marāthās the Kātāphor *pargana* fell to Malhār Rao Holkar, and Satwās to Sindhia, who ceded it to the British with whom it remained from 1844 to 1861. In 1861 it passed to Holkar. In 1800, two brothers Nāro Janārdan and Dhondo Janārdan came into the *pargana* and dispersed the Pindāris who then held the land. They continued to hold it in *ijāra* for many years.

The northern and western portions are hilly and covered with jungle but the eastern and part of the southern sections are mostly plain. That part of the southernmost section, however, which borders on Chāndgarh is heavily clothed in jungles and forms part of the forest once known as 'Sītāban.'

The Dhatūnī river lies on the east and the Khāri in the west. The Chāndkesar, tributary to the Dhatūnī, also traverses it.

There are three *thānās* in the *pargana* with headquarters at Satwās, Khāria and Pānigaon.

Principal places in the *pargana* are Satwās (1,743), Kātāphor (1,516), Leheki (1,216), Pānigaon (1,032), Nāmanpur (844), Atwās (683), Bai (681) and Mohai (651).

The first settlement was made in 1865, another was made in 1877, and a revised settlement is now in progress.

No railway or metalled road passes through the *pargana*.

Nemāwar pargana.—A *pargana* in the east of the *zila* containing 131 villages lying between 22° 29′ and 22° 53′ N. and 76° 52′ and 77° 13′ E. It has an area of 327 square miles and a revenue of Rs. 1,72,877.

Population was in 1901, 26,395 (males 13,195, females 13,200), comprising 20,093 or 76 per cent. Hindus, 344 or 1 per cent., Jains, 1,292 Musalmāns or 4 per cent., and 4,666 or 18 per cent. Animists.

This *pargana* was formed in 1904 by combining the former Nemāwar and Harangaon *parganas*. It is mentioned as a *mahal* of *sarkār* Handia in the *Āin-i-Akbari*.

The *pargana* is named after the chief village which is so named. It appears to have been originally called Nabhāpur

in the *Narbadā Purān*. Al-Biruni mentions travelling from Dhār to Nemāwar, and it was probably a place of importance under the Paramāra Kings of Mālwā, in whose time the fine Jain temple at Nemāwar village was erected. In 1892, some Jain images were found bearing inscriptions of *Samvat* 1185 or 1128 A.D. In Akbar's time the *pargana* formed part of the *sarkār* Handia of *sūbah* of Mālwā. It was under the Peshwā from 1740 to 1745, but in the distribution of the villages of the Panch Mahāls, as the Nemāwar district was then called, part of it went to Sindhia. In the early years of the 19th century Chītu, the famous Pindārī leader, made Nemāwar his head-quarters for a time, and at the *dasahra* of 1815 the largest band of the Pindārīs ever assembled at one point was collected together. Part of the *pargana* was assigned in 1844 for the upkeep of the Sindhia's contingent. After the mutiny, however, it remained under British control until 1861 when it was made over to Holkar in exchange for certain lands held by him in the Deccan.

The northern section, which lies in Vindhyan range, is hilly, but the southern portion is being plain, reaching down to the Narbadā.

The Narbadā is the only important river. Other streams are the Kakedi, Jāmner, Amner, Kisner, Gomi and Bagdī, all of minor importance.

The average rainfall is 28 inches.

There are two *thānās* in the *pargana* at Nemāwar and Harangaon.

The *pargana* headquarters are at Khātegaon where the *amīn* in charge resides.

A settlement was effected in 1865 and another settlement in 1876 which expired in 1890. A revised settlement is now in progress.

A metalled road from Nemāwar, in continuation of Harda-Handia road, is being constructed and will run through the *pargana* as far as Kannod and Kātāphor, ultimately passing *viâ* Dhantalao-ghāt to Indore.

Ferries are kept at Nemāwar and Bijalgaon to cross on Narbadā during the rains.

Nimār zila.—The Nimār *zila* is the southernmost portion of the Indore State and lies between 21° 22′ and 22° 35′ north latitude and 74° 35′ and 76° 18′ east longitude. Its extreme length from east to west is 76 miles and from north to south 81 miles. Excepting the outlying *parganas* of Chikhalda and Lawānī, which are under the Bhopāwar Agency, Boundaries and area.

the whole *zila* is in the political charge of the Resident at Indore.

It forms a continuous block of country, with the exception of the *parganas* of Chikhalda and Lawānī and some villages of Sendwa. It encloses in its northern section the Bāgaud *pargana* of Dewās State and the British *pargana* of Mānpur.

The area of the *zila* is 3,871 square miles, of which 3 are urban and 3,868 rural. It is bounded on the north by the Vindhya range, on the south by the Sātpurās, which divide it from Khāndesh. On the east lie the Dhār *pargana* of Nimanpur-Makrār and the British districts of Khāndwa and Khāndesh; on the west lie parts of the Khāndesh District and the Barwānī State. The isolated *parganas* of Chikhalda and Lawānī are intermingled with villages of the Kukshī and Bāgh *parganas* of Dhār and Gwalior, respectively.

Physical aspects.

The *zila* includes most varied tracts of country, wild forest-clad hills, rich alluvial tracts, and long stretches of barren plain and low rocky hills. From east to west, parallel with the Narbadā, lie well marked belts of country. In the centre is the rich Narbadā valley; in the south the Sātpurās, and in the north the great scarp of the Vindhyan system. In the south the range lies from 30 to 40 miles from the river while in the north the Vindhyas approach to within 14 or 15 miles. A good general idea of the Narbadā valley and its enclosing hills is given in the description quoted below. The view is that seen from Jām-ghāt on the Vindhyan scarp.

"It was morning. Standing on one of the loftiest spurs of the Vindhyas, we were looking down on the valley of the Narbadā, 2,000 feet below. The sun had just cleared the lowlying mists, and sweeping up the long *vista*, unfolded a lovely panorama of miniature lake, dense woodland, and green and golden grain fields. Behind us like a rampart stretched out on either hand the great hill sides; while far away in the melting distance rose, in dull grey, the parallel range of the Sātpurās, these two guarding like lofty walls, the garden valley of Nimar.

"As the mist rolled away, there peeped up out of the darkness at our feet a group of humble villages, mere broken patches of dull-faded thatch, red tiled roof and yellow straw pile. ...... Beyond these, field and village followed in quick succession, and so close together that we could barely distinguish where the trees of one parted from those of another. As the air cleared we could see still farther, the melting mist unveiling not single villages but groups, some clustered together in the river bottoms others banked on the hill sides but still more fading into indefiniteness against the greys and

greens of the richly clad soil, and only distinguished by some conspicuous temple-dome, tank or other landmark well-known to our guides .... The wheat was just ripening, and its yellow patches stood out in sharp contrast to the brilliancy of the flowering poppy fields, the bright green of the sugar-cane, and the darker hued gram and jowār. Here and there cultivation was interrupted by stretches of rugged jungle or deep ravines, but oftener by clumps of noble trees, mangoes and pipal, banyan and imli, each clump marking a village. Right up into the rocks of the foot hills flowed this sea of cultivation, the necessity of man extracting, by means of irrigation, what unaided Nature refused to yield."[1]

Rivers.

The principal rivers are the Narbadā, the Beda, Kunda Deb, Goi, Sūkta, Anser, Aner, Arunwati, Kanār, Choral, Mān, Uri-wāghnī and Hatani. There are large tanks at Choli, Warla, Surpala and Mandleshwar. At Barwāha there is a well known spring called *Nāgeshwar-ka-kund*, while at Muhammadpur the Sāgar-Bhāgar spring and at the foot of the Tāzdīnwalī peak the *Takkia-pāni* spring are held sacred. Near Warla is a hot spring called the Unab Deo. It is sulphurous in character.

Geology and minerals.

The whole of the tract lies mainly in the basaltic region, but here and there outcrops of sandstone and calcareous rock occur, as near Barwāha. Along the Narbadā valley there is much alluvium. No minerals except building stone have as yet been worked, but it is hoped that manganese may be discovered. In former days iron was worked near Barwāha.

Flora and forests.

The forests of Nimār are very extensive and valuable, especially those in the Khargon *pargana* and generally south of the Narbadā. They comprise every variety of growth. Much of this forest, however, has been very badly damaged by ruthless treatment and will take years to recover. The best sections lie in the Silu and Warla *parganas* where teak up to 4 feet in girth and *Terminalia* of 5 feet and over, *Anogeissus latifolia* of 5 feet and *Dalbergia latifolia* of 4 feet are common. *Anjan* (*Hardwickia binata*) forms nearly pure forest in Sendwa and Bhīkangaon. The forests along the Khāndesh border were once very fine, but the cultivators of British Khāndesh have been allowed to do as they like, with disastrous results. The hills in Bhīkangaon have been denuded of all but *anjan*. North of Khargon in Balakwāra and Kasrāwad there is little save brushwood.

The part of Nimār north of the Narbadā, though well wooded, contains little or no forests of real value, *salai* (*Bos-*

1 Russell—*Village Work India*, pages 9-11.

wellia serrata) and *mohini* (*Odina wodier*) with *anogeissus acacia* and other common forms predominating. The hills to the east of Mānpur bear much teak, and near Choral and Barwāha it is of good quality.

Fauna.

The larger animals such as tiger and bison (both *Gaevus gaurus* and *Bubalus arni*) were once common, but are now very scarce. Panther and *sāmbar* are occasionally found. Fish abound in the Narbadā while the ordinary wild fowl are met with everywhere.

Climate and rainfall.

The climate varies with elevation. In the villages between the hills it is very oppressive in the hot weather, while the cold weather is of short duration. The rainfall averages 23 inches. In 1899, the famine year, only 6 inches were recorded, while in 1903, 29 were registered.

Cattle.

The Nimārī breed of cattle is reared by local agriculturists. A bullock costs from Rs. 50 to 150, a cow from 20 to 40. The jungles afford ample pasture land. A census of cattle gave bullocks 84,517, cows 190,590, buffaloes 43,160, horses and ponies 3,107, sheep and goats 46,739.

Agriculture and trade.

The soil varies considerably in different parts. Along the Narbadā valley a large area of fertile alluvial soil is met with, while in the hills themselves the detritus which collects in the valleys often affords excellent land. The agriculturists of Nimār are noted for their industry and often produce far better crops from less promising soils than their more favoured but less hardworking brethren of Mālwā. The implements used are heavier in make than those of Mālwā, the soil being much stiffer. In the hills the inhabitants are mostly Bhīls who do very little cultivation.

Of the total area of the *zila* 217,600 acres are ordinarily under cultivation, of which 12,100 are double cropped. The proportion of cultivated to total area is thus 8 per cent.

Crops.

Of the cropped area, *kharīf* sowings cover 274,300 acres and *rabi* 43,400 acres. The chief *kharīf* crops are *jowār* (65,500), cotton (74,900), *bājra* (32,000), and *tūar* (23,100) ; and the principal *rabi* sowings—wheat (24,200), gram (11,400), linseed (4,200) and tobacco (400).

Irrigation.

Irrigation is practised not only with poppy, sugarcane and garden produce, as in Mālwā, but also with wheat, grain and maize. Water is drawn from wells and *orhīs* mainly. The irrigated area amounts to 10,900 acres.

Famine.

In 1881 and 1896 considerable distress was experienced in Nimār. In 1899 famine appeared. The first *parganas* to suffer were Chikhalda and Lawānī. It gradually spread through the whole *zila*. Relief was freely given, poor houses

being opened and works started, while Rs. 42,000 were distributed in *takkāvi* loans.

The rates of daily wages ruling in the district for skilled labour are from 6 to 10 annas, for unskilled labour from 2 to 6 annas, and the average cart hire is Rs. 1-4-0. Women are paid at half the rate for males. Sanāwad and Barwāha are the most flourishing marts of the district and the great development of ginning factories and cotton presses, and the vicinity of railway lines at the former place have led to a rapid rise in the wages of all classes. At Barwāha, which is also on the railway, wages are higher than in other parts of the *zila*. The agricultural labourers are generally paid in kind. The carpenter, blacksmith and barber also receive a share of the village grain ; about 6 or 12 *chaukīs* of grain annually for each plough in the village. Wages and prices.

The following are the prices of food grains in seers per rupee :—

Name of staples.	1881		1891		1901		1905	
	Khargon.	Mandleshwar.	Khargon.	Mandleshwar.	Khargon.	Mandleshwar.	Khargon.	Mandleshwar.
Wheat . .	13—0	12—0	10—0	10—4	15—0	6—6	16	12—6
Rice . .	..	10—0	..	8—2	...	6—6	7	7
Jowār . .	28—0	27—6	24—0	26—0	36—0	18—2	38	16
Makka . .	20—0	36—5	10—0	34—0	30—0	11—4	..	..
Bājra . .	28—0	22—3	23—0	18—5	26—0	12—7	..	16—0
Gram . .	14—0	..	13—0	..	15—0	..	..	15—0
Tūar . .	17—7	9—0	12—0	8—0	14—0	4—0	..	..
Tilli . .	11—0	..	14—0	..	10—0	..	..	..
Alsi . .	12—0	..	9—0	..	..	..	..	..
Sāl . .	24—6	..	23—0	..	25—0	..	..	..
Cotton . .	10—0	..	7—0	..	..	..	..	..
Salt . .	10—0	8—5	11—0	8—5	8—0	8—0	..	8

Cotton ginning and pressing at certain centres and the preparation of coarse cloth and blankets are carried on in the *zila*. At Maheshwar, an industry in the preparation of fine *lugras* and *dhotīs* of muslin with ornamental borders is carried on. Manufacture and trade.

Six ginning factories have been opened, four at Sanāwad, one at Karai, and one at Nisarpur. Two cotton presses have been established at Sanāwad.

The number of employees and other details are given below :—

Name of Factory.	Nature of work.	Horse power of engine.	No. of presses or gins.	Hands employed.		When started.
				Permanent.	Temporary.	
Sir Kāshīrao Dāda's Ginning Factory No. I.	Ginning .	26	32	10	90	1902
Ditto No. II. .	,, .	35	40	..	..	..
Jaykisan Gopikisan Ginning Factory .	,, .	..	48	10	60	1903
Jasrup Bejanāth Ginning Factory . .	,, .	39	46	10	80	1904
Hāji Ibrāhīm Hāji Wayudīn Press .	Press .	25	1	10	47	1901
Gopi Kisan Press .	,, .	32	1	7	50	1904

Trade.

Trade is as yet little developed owing to the jungly nature of most of the *zila*, want of good roads and the distance of the railway.

The chief exports are grain, *ghī*, *tilli*, and cotton ; and the principal imports, salt, sugar, piece goods, tobacco, metal and kerosine oil.

Exports are carried by cart to the railway at Khandwa. The chief centres of trade are the *pargana* headquarters and Muhammadpur, Gogaon, Bhīkangaon, Un, Barūd, and Balakwāra.

Communication.

The Rājputāna Mālwā Railway skirts the eastern border of the *zila*, the stations of Barwāha, Sanāwad and Mukhtiāra lying within it, while those of Khandwa and Mortakka in British India are conveniently near.

Two Imperial metalled roads traverse the *zila*, the Agra-Bombay and Khandwa-Nīmach roads. The former passes through the Sendwa Brāhmangaon and Maheshwar and the latter through the Sanāwad, Bhīkangaon and Barwāha *parganas*. At Barwāha the Narbadā is crossed by a fine bridge used by both the railway and carts. The State roads which have been or are being constructed are those from Khargon to Sanāwad (46 miles), Barwāha to Mandleshwar and Maheshwar meeting the Agra-Bombay road ; Mandleshwar across the river *viâ* Kasrāwad to Khargon ; Gogaon to Muhammadpur, Khargon to Bhīkangaon and Sendwa ;

Khargon to Bhīkangaon; Maheshwar to Mhow *viâ* Jāmghāt; Jām to Mukhtiāra *viâ* Bāgaud; Tonki to Lawānī; and several short feeders from Barūd to Khargon and Brāhmangaon to Thīkrī and Talwāra.

Markets. Weekly markets are held in all large villages, the biggest is that at Mandleshwar where a considerable sale of cattle takes place. Other important markets are held at Tembala and Khargon.

Fairs. A large number of fairs is held in the *zila*, a list is appended below:—

Place	Month and day	In honour of	How long existing.
Chhoti	*Baisākh*, lunar 15th.	Bhairon	..
Piplia	*Aghan* „	Kālu Mahārāj	21 years.
Sasabarda	*Chait* „	Renuka Devī	..
Multhān	*Baisākh*, lunar 9th	Asāpuri Devī	40 years.
Limbolia	*Aghan*, lunar 15th	Bhairon	22 „
Bijāsani	*Chait*, lunar 9th	Devī	30 „
Dawāna	*Kunwār*, lunar 15th.	Bhaosing	75 „
Chhatal *khurd*	*Chait*, lunar 14th	Renuka Devī	..
Jāmlya	*Baisākh*	Shrī Bhilat Mahārāj	..
Barūd	*Māgh*	Bhairon	..
Balakwāra	Last Sunday of the bright half of *Baisākh*.	Bharion	..
Khajuri	*Kunwār*, lunar 15th	Singāji (Saint)	Very old.
„	*Māgh*, lunar 12th	Shrī Rankeshwar Mahādev.	50 years.
Muhammadpur	*Chait*, lunar 15th	Shrī Māruti	..
Dasnāwal	*Baisākh*, lunar 15th.	Shrī Takshak Mahārāj.	Very old.
Silu	*Sāwan*	Tāzdin walī (Saint)	..
Ratholi (*Ināmi*).	*Chait*, lunar 5-9th	Suka Bāba (Saint)	..

The people. Census of 1820, of 1881 and 1891. The first (incomplete) census was taken in 1820 by Sir John Malcolm and gave a population of 32,135. In 1881 no *zila* figures were tabulated. In 1891, the population was 299,160, giving a density of 88 persons per square mile, the districts north of the river then forming the Mandleshwar *zila*, having a density of 143, while those south of it only had 53 to the square mile. Towns and villages numbered 1,144.

Census of 1901. In this census all statistics were recorded. The total population amounted to 257,110, giving a density per square mile of 66 persons. The diminution in population was not so severe in this *zila* as in many parts of the State.

Urban and rural population. Of the total number of three towns and 1,500 villages three had a population of over 5,000, *viz.*, Khargon (7,624), Maheshwar (7,042), and Barwāha (5,902); two of between 5,000 and 2,000; and 20 of between 1,000 and 2,000; 79 of between 500 and 1,000; and 971 of under 500. Each house contained on an average five persons.

Houses are usually of mud with tiled or thatched roofs. The Bhīls live in huts of bamboo roofed with grass. In towns better buildings are met with, the new State offices and inspection bungalows being well built brick structures.

Sex.

Of the total population 132,312 were males and 124,798 females, giving 94 females to 100 males.

Religions.

Classified by religion there were 183,721 Hindus, or 71 per cent., 2,338 Jains, 15,046 Musalmāns, 20 Christians, 55,894 or 21 per cent. Animists and 91 others. The Animist percentage is the highest of any *zila* in the State.

Castes and classes.

The different castes and classes returned numbered 217. The predominating classes are Brāhmans (12,739), Ahīrs (11,878), Gūjars (9,007), Baniās (4,781), Balais (25,822), Bhīls (25,221) and Bhilālas (23,291).

Occupations.

Agricultural and pastoral occupations provide pursuits for 48,471 persons with 63,225 dependents, general and field labour for 40,773 workers with 37,194 dependents.

Language and literacy.

The prevailing languages are Nimārī (109,043), Hindī (86,150), and Bhīlī (23,100).

Of the population 8,324 or 3 per cent. were literate, including 73 females.

Alienated land.

The only important *jāgīrs* in the *zila* are those of Rānā Nāhar Singh of Chainpur, Mitāwal and Balvant Rao Govind Bhuskutte, *Sar Mandloi* of *sarkār* Bījāgarh and Rājā Ganpat Singh of Dahī.

Administration and revenue.

The *zila* is in charge of a *sūbah* who is district magistrate and chief executive officer of the charge. He is assisted by a *naib sūbah* stationed at Mandleshwar and *amīns* in charge of *parganas*. The *sūbah's* headquarters are at Khargon.

Judicial.

The chief judicial authority is the district and the sessions Judge who exercises a general supervision over subordinate courts.

Subdivisions.

Up to 1904 there were two *zilas* with headquarters at Mandleshwar and Khargon. In October of the year mentioned they were amalgamated to form the present Nimār *zila*, the *parganas* being reduced from 16 to 11. The *naib sūbah* at Mandleshwar now controls the Maheshwar, Barwāha, Chikhalda and Lawāni *parganas* north of the Narbadā. The *parganas* south of the river are directly under the *sūbah* who also exercises a general control. The *parganas* contain 20 *thānas* or subordinate revenue division.

The appended table gives the *parganas* and *thānās*—

Pargana.	Thānā.
Khargon	Un Muhammadpur Barūd
Brāhmangaon	Khurampur Balakwāra
Kasrāwad	Balakwāra Mardāna
Bhīlkangaon	Khurgaon Chainpur
Maheshwar	Kākarda Dhargaon Karhi
Sendwa	Segaon Warla
Sīlu	Dhauli
Barwāha	Balwāra Kātkūt
Chikhalda	Singhāna Dehri Nisarpur
Lawāni	Umarbān
Sanāwad	...

The *thānās* are under the *thanādars* who are revenue officials only.

Settlements. The *zila* was first settled in 1865, the demand being fixed at 4·4 lakhs, in 1881 it was revised, and finally the revenue demand rose to 9·1 lakhs, which was far more than the country could bear. A new settlement is now in progress of which the results are not yet available. The current demand is 9·19 lakhs.

Police. The police number 467 of all grades under two district inspectors, who are stationed at Mandleshwar and Khargon. The police stations number 12. Villages are watched by the *chaukīdārs* who are under the *amīns*, but are required to give the police all assistance.

Jail. A district jail is maintained at Mandleshwar in the fort. There are also 20 lock-ups and a *pargana* jail at Khargon.

Post offices. Imperial post offices have been opened at Barwāha, Chikhalda, Mandleshwar, Sanāwad, and Singhāna and 24 State offices in important villages.

Municipal. Municipalities are located in Khargon, Barwāha, Sanāwad, Mandleshwar, and Sendwa. They derive a small income from local taxations on houses and cart-loads of goods. The Darbār also makes grants from State funds. The president, vice-president and secretary are local officials.

Education. The *zila* contains 24 schools, 3 being located in Khargon. The pupils number about 1,550 boys and 40 girls, the latter attending the only girls' school in the *zila* at Mandleshwar.

Dispensaries. A dispensary was opened at Khargon in 1852. At present there are 19 dispensaries in the *zila*, 6 being under hospital assistants and the rest under *Vaidyas*.

History. The tract in which this district lies has always been important historically. From the earliest days the great routes from the south to the north have traversed it. In the Buddhist books two routes to Ujjain are mentioned, one passing along the western side of the district and crossing the Narbadā opposite Mahissati, the modern Maheshwar, and the other on the west which crossed at Chikhalda and passed up northwards through Bāgh, in Gwalior State.[1] In Mughal days also the main route to Agra and Dehli passed along much the same line as the eastern Buddhist route, crossing the river at the ford of Akbarpur now Khalghāt. The line of this route is still often indicated by the terminations *sarāi* (rest-houses) and *chaukī* (guard house) attached to village named. The principal stages mentioned by travellers are, Bhīkangaon, Khargon, Gogaon, Multhān and Akbarpur.

In the fastnesses of Nimār, the aboriginal tribes who were retreating before the Aryan invaders found a last refuge, their representatives the Bhīls, Gonds and Korkūs being to this day the principal inhabitants of the tract. The district, which lies outside Mālwā, the great Vindhyan scarp forming the southern boundary of that plateau, includes most of the ancient *Prānt Nimār*, the country lying along the Narbadā valley between 70° and 77° E. which has always been noted for its great fertility. In the third century A.D. the northern part of the district was under the Haihayas (*Kalachuris*) who made Māhishmatī (now Maheshwar) their capital. The history of this tribe is not quite clear. They appear to have first settled near Maheshwar about 249 A.D. After a time they were driven eastwards and acquired much of Bundelkhand and Baghelkhand. From the 9th to the 12th century the Paramāras of Mālwā held the country and have left numerous traces of their rule in the Jain temples, now mostly ruined, which lie scattered throughout the tract, as at Un, Harsud, Singhāna and Deola. The Muhammadans under Ala-ud-dīn first appeared in the district in 1294, while Mālik Kāfūr marched through this region in 1306, but apparently without effecting any conquest.[2] Tradition always ascribes the rule over the greater part of Nimār to the Ahīr or Gauli (Gaoli)

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1 Rhys-David's *Buddhist India*, 103.
2 E. M. H., ii, 76, 200.

Rājās in the 14th century. Their origin is obscure but their rule is undoubtedly a fact. Whether they were descended from the Yādavas of Devagirī or came south from the country between Gwalior and Jhānsi, still called Ahīrwāra, is uncertain. They were no doubt descended from the Abhīras of Ptolemy.[1] In 1370 Fīroz Tughlak made over the districts round Khāndesh and Nimār to an Arab adventurer, Mālik Rājā Farukī. His successor Mālik Nazīr in 1400 seized Asīrgarh fort by treachery from Asa, the Ahīr chief of this region. The foundation of this fort is always ascribed to Asa from whom it is also said to derive its name. As, however, it existed long previous to his day, being mentioned in the Mahābhārata, this tradition is erroneous.[2] Of 19,571 Ahīrs and 7,463 Gaolis enumerated in Central India in 1901, 11,878 and 2,478 respectively were found in Nimār. About the same time as the settlement of the Ahīrs took place, an influx of Rājputs had occurred. The Chauhāns indeed are said to have seized Asīrgarh, whence they were in 1295 driven by Ala-ud-dīn, who slaughtered almost the whole garrison.[3] Others who came into this tract at the same time were the Rāthors of Bhāmgarh and Kātkūt, the Sesodias of Barwānī and the Tonwāras of Chainpur.

From that time on the district became more or less subject to Muhammadan rule. From 1401, the district was held by the independent Muhammadan kings of Māndu and the southernmost parts by the Farukhīs till it fell to Bahādur Shāh of Gujarāt in 1531. During the rule of the Sūr dynasty the place seems to have been of little importance, being held by Bhopat Rai who was still holding it when Humāyūn left Mālwā in 1535, as he then came up and occupied Māndu left empty by the retreat of the Mughals.[4] It fell to Akbar with Mālwā in 1562. Pīr Muhammad Khān, the successor of Adham Khān in the governorship of Mālwā, subdued the tract taking, Bījāgarh "the principal of all the fastnesses in their country[5]" slaughtering its whole garrison. He was, however, soon after defeated and drowned while trying to cross the Narbadā. Nimār was included by Akbar in the *sūbah* of Mālwā, to which tract however, it does not belong topographically, its territories being divided between the three *sarkārs* of Bījāgarh, Handia and Māndu. It was a wild region at this time, large herds of elephants inhabiting its forests. The greater part of the district lay in the Bījāgarh

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1 Elliot (Beames) races under *Ahīr*. Crookes—Tribes, under *Ahīr*.
2 Bombay Gazetteer—*Khāndesh*, 577.
3 *Rājasthān*, i, 437.
4 E. M. H., iv, 391, vi, 18.
5 E. M. H., v, 275.

sarkār, the administrative headquarters being at the town of Jalālābād (21° 42′—75° 25′) situated at the foot of the Bijāgarh fort. The fort was built, it is said, by a Gaoli chief Bīja, of the same tribe as Asa of Asīrgārh, in the thirteenth or fourteenth century. In Aurangzeb's day most of Nimār was included in the *sūbah* of Aurangābād. The state of prosperity reached by the district in the middle of the 17th century is proved by the ruins of numerous mosques, palaces and tombs, now buried in jungle, which are scattered over the district. Towards the end of the 17th century, however, the Marāthās entered the district ravaging as far as Dharampurī in 1690. In 1720, the Emperor granted the Peshwā the *chauth* and *sardeshmukhi* of the Deccan provinces which included Nimār. In the same year Chin Khilich Khān, the first Nizām-ul-mulk, revolted and seized this tract among others, defeating the Imperial forces at Burhānpur and Bālāpur.[1] Nimār was at this time governed by Rustam Beg, a tyrannous officer whom the *sūbah* of Aurangābād wished to remove from his post. Aware of this, Rustam Beg made over Bījāgarh to the Nizām and was confirmed in his position of Governor.[2]

In 1739 and 1740, by the treaties of Barai Sarai (*Doorai sarai*)and Mungī paithan (Mungey petun)this fortress was made over to the Peshwā.[3] By the arrangement with Ghāzi-ud-dīn in 1752 all southern Nimār passed absolutely to the Peshwā, and was by 1755 entirely in the hands of his officers. In 1751, Rāmchandra Ballāl Bhuskutte was put in charge of the tract, and his descendants are still *Sar-Mandlois* of Bījāgarh.[4] The whole district was at this time overrun by Bhīls and little cultivated. Rāmchandra's methods were sufficiently drastic. He instituted a campaign of extermination against the Bhīls. These people were brought into Khargon and were required to give security for good behaviour. On so doing they were presented with a special collar to wear. All Bhīls who did not agree to this were caught and beheaded at the *chabutra* in Khargon. The pillar to which the victims were bound for execution is still extant as also the axe used, and are worshipped at the *dasahra* as emblems of law and order. Rāmchandra appears to have done his best to restore peace and endeavoured to import agriculturists.

The *zila* then contained 32 districts held by the Peshwā, Holkar, the Barwānī and Dhār Chiefs. The Marāthā district, were nominally of course all under the Peshwā, but certain districts had been given out in *jāgīr*, Holkar possessing Sendwa

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1 G. D. i, 394 pp.
2 E. M. H., vii, 490.
3 G. D. i, 461, 474, 539.
4 Malcolm, *Central India*, ii, 10.

and Nāgalwādi and the Barwānī Chief, the Dhār Chief and others different districts, fourteen in all being held in *jāgīr*. In 1768 the Holkar districts were confiscated for bad management, but were restored to Ahalya Bai in 1769. In these days the country was in a very disturbed state and the *zila* little cultivated. In 1778, on the weakening of the Peshwā's power, the *zila* passed entirely into the hands of Holkar, Sindhia and the Ponwār of Dhār, except the districts of Kasrāwad, Kānapur and Beria, partly because the revenues of these two *parganas* were assigned for the upkeep of Bājī Rao's cenotaph at Rāver and partly in order that the Peshwā might have some control over the passes and fords leading to Mālwā. This very typical Marāthā method of assigning territory led to the sub-division of the Mughal *mahal* of Baswa (Basina) into the *parganas* of Beria, Sanāwad, and Silani, the first being retained by the Peshwā and the other two going to Malhār Rao and Sindhia. It was this complicated sub-division that caused protracted discussion after the British succeeded to the Peshwā's estates, the question being finally settled only in 1868. From 1760 to 1798 there is nothing to relate. The rise of Jaswant Rao Holkar and the constant wars and raiding which followed from that time up to 1818 reduced Nimār to the last stage of exhaustion, Holkar, Sindhia and the Pindārī bands sweeping through the *zila* without intermission for nearly 20 years devastating its fields and driving away its inhabitants.

After the war the *parganas* of Kasrāwad, Kānapur and Beria fell to the British. In 1806, however, Kasrāwad was restored to Holkar. Some trouble was given by a Pindārī, Shaikh Dullah, between 1819 and 1828, and he had to be suppressed by troops. The Bhīls also proved intractable until treated with firmness and kindness. The change from Marāthā cruelty at length had the desired effect and after employment was found for them in local Bhīl corps no more trouble was experienced.

In 1823, by the treaty of Gwalior, most of Nimār, which then belonged to Sindhia, was placed under British management. From 1823 to 1867, it remained under British administration, being from 1860 to 1864 under the Resident at Indore and the Agent to the Governor-General in Central India. For the first 20 years of this period it was grievously mismanaged, no attempt being made to repopulate the country or improve its condition. Captain French, who was in charge in 1845, in replying to Sir Claude Wade's strictures on the condition of the district, remarks that he concurs in these strictures, but adds : "I am not aware of that officer (Sir C. Wade) having done aught to render it other than he says it is. In fact

I have yet to learn that Sir Claude Wade or any of his predecessors, Residents at Indore, did anything to ameliorate the prospects of Nimar.[1]" In 1847 there were still 842 deserted villages. The second period of 20 years saw rapid improvement in all directions. In 1857, although some excitement was manifested no severe outbreak took place. In 1860, the district was ceded in full sovereignty to the British Government. In 1864, it passed under the Central Provinces administration, and Sir Richard Temple was able to say "I have never yet seen any district in which so much has been done by the civil authorities alone for public works as Nimar." For the carrying out of these improvements the names of French, Keatinge and some others are familiar in the mouths of the inhabitants as household words.

While the superior control rested with Resident at Indore (after 1854, the Agent to the Governor-General in Central India), the immediate management was entrusted to an officer whose headquarters were at Mandleshwar, but after its incorporation in the Central Provinces the officer in charge lived at Khandwa.

In 1868, it was made over to Holkar in exchange for certain lands held by him in the Deccan and elsewhere and has since remained in his possession.

Barwāha pargana.—A *pargana* lying between 22° 9′ and 22° 35′ N. and 75° 53′ and 76° 18′ E. in the north-east corner of the Nimār *zila* occupying 327 square miles. It contains 201 villages, and its assessment figure is Rs. 1,04,624. Barwāha is its headquarters.

Population was, in 1901, 30,083 (males 15,907, females 14,176), comprising 26,141 Hindus or 87 per cent., 433 Jains, 1,342 Musalmāns and 2,162 Animists.

The *pargana* is named after the town of Barwāha which was founded in 1678 A.D. by Rānā Sūrajmal, an ancestor of the present *zamīndārs* (Rānās) of Barwāha. The *pargana*, which came into the possession of Sindhia in 1778, formed part of the districts which were made over by him to British management in 1823.

In 1864, it passed entirely into the possession of the British. But in the exchange of territories that followed in 1868 between the British and Holkar, the *pargana* was made over to Holkar in exchange for lands held by him in the Deccan.

The *pargana* is situated in level country skirted by hills on the northern and eastern sides. The land is very fertile. The country slopes from north to south, all the drainage falling

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[1] Despatch of the Court of Directors of 16th April 1845, p. 60.

into the Narbadā which flows along its southern boundary. The Narbadā, which enters the *pargana* just below Māndhāta island, is the principal stream. Its tributaries, the Choral, Wadhalī, Kholar, Gomatī and Kanār, also assisting to water the *pargana*. There are tanks at the villages of Balwāra, Mukhtiāra, Jethawāya, Jāmanya and Sasalya. There is a perennial spring at Barwāha. Being situated in the Nimār valley this *pargana* is subject to higher temperature than those lying in Mālwā. The climate is healthy and the average rainfall 22 inches.

The principal places are Barwāha (5,902), Balwāra (1,136), Pīplia-buzurg (703), Jethawāya (636), Kātkūt (544), and Mukhtiāra (481).

There are two *thānās* at Balwāra and Kātkūt.

After the *pargana* was made over to Holkar in 1868, leases were granted in 1870 for a term of nine years. This term expired in *Samvat* 1935 or A.D. 1878. Another grant of leases was made in 1879 for 15 years. A revised settlement is now in progress.

The Rājputāna-Mālwā Railway serves the *pargana*, the stations of Mukhtiāra and Barwāha lying within its limits. This line which was opened for traffic in 1876 crosses the Narbadā near Barwāha by a magnificent bridge called the 'Holkar Narbadā Bridge.'

The Indore-Khandwa and Barwāha-Maheshwar roads also traverse the *pargana* and connect it with Dhargaon, Mandleshwar and Maheshwar.

Bhīkangaon pargana.—A *pargana* lying in the east of the *zila* between 21° 22′ and 22° 2′ N. and 75° 45′ and 76° 12′ E. It contains 239 villages and has an area of 503 square miles. This area does not include land which has not yet been surveyed. It is assessed at Rs. 82,802.

This *pargana* formerly contained only 162 villages. But in the redistribution of 1904, villages from Muhammadpur, Khudgaon and Silu were transferred to it. The headquarters are at Bhīkangaon.

The population in 1901 numbered 27,157 (males 14,165, females 12,992), comprising 16,714 Hindus or 60 per cent., Animists 9,914 or 36 per cent., 505 Musalmāns and 24 Jains.

Bhīkangaon is mentioned in the *Ain-i-Akbari* as a *mahal* in *sarkār* Bījāgarh, in the *sūbah* of Mālwā. It is also noted as famous for its breed of horses.

It was one of the 52 *mahals* of *sarkār* Bījāgarh which were known as the "Khargon-battīsī," and which were after the Marāthā invasion put under the management of Rāmchandra Ballāl Bhuskutte, who was appointed the *subhadar* of Nimār.

The *pargana* being situated in the Sātpurās, the soil is generally of the *bardi* class and unsuited to the cultivation of *rabi* crops. Numerous small tributaries of the Narbadā flow through the *pargana*, the most important being the Abhār, Rupārel Kouti and Beda. Several *nālas* are of importance for irrigation, the Jagdan *nāla* and Hisa *nāla* being the two principal ones. Tanks exist at the villages of Kānazar, Bhīkangaon and Sundrel, while a spring issuing from the hills at Ziranya village flows throughout the year.

The climate is healthy. The average recorded rainfall is 25 inches.

The most important places are Dodawa (1,064), Banzar (857), Mitāwal (795), Siwan (725), and Sundrel (610).

Two *thānās* have been formed with headquarters at Khudgaon and Chainpur.

A settlement for a term of 11 years was made in 1844 for a period of 15 years. A revised settlement is in progress.

No railway runs through the *pargana*. Unmetalled roads run to the Sanāwad and Atar railway stations on the Rājputāna-Mālwā Railway. Under the new road scheme a good metalled road will connect Khargon and Bhīkangaon *viâ* Bhamnāla.

Brāhmangaon pargana.—A *pargana* in the north of the *zila* lying between 21° 52′ and 22° 8′ N. and 75° 15′ and 75° 29′ E. It is surrounded on three sides by other States, having portions of Barwānī on the west and of Dhār on the north and east. It contains 54 villages, and has an area of 59 square miles, assessed at Rs. 34,949.

Population in 1901 numbered 8,875 (males 4,537, females 4,338), comprising 8,413 Hindus, 352 Musalmāns and 110 Animists.

It was originally one of the 52 *mahals* of *sarkār* Bījāgarh. In the distribution of *mahals* by the Peshwā, this *mahal* with six others was conferred upon Anūp Singh, the Rānā of Barwānī. Similar assignments of Nāgalwādi and Sendwa being made to Malhār Rao Holkar. Holkar's administration was unsatisfactory, and complaints having been made to Poona these *parganas* were resumed in Māle Rao's day and entrusted to the *sūbahdār* of Nimār about 1769 ; in the time of Ahalya Bai, however, they were restored and that of Brāhmangaon added.

The land is mostly level with a few hills, and these are in the southern and eastern portions. The soil is very rich, most of it being wheat land. This *mahal* seems to have been well cultivated when it came to the Peshwā, but in the disturbances of the 18th and early 19th centuries, it was almost devastated

and remained so till about 40 years ago. The Narbadā, the Deb and the Borād are the principal streams in it.

The principal places in the *pargana* are Brāhmangaon (1,399), Dawāna (747), and Kuwa (510).

Brāhmagaon has one *thāna*, that of Khurampur.

The Bombay-Agra road passes through the southern part of the district and the metalled road from Barwānī to Thīkrī on the Bombay-Agra road which touches Talwāra and Dawāna ; at the last place a metalled road from Brāhmangaon cuts it. Brāhmangaon is thus connected by roads with Barwānī, Chikhalda and the Bombay-Agra road. A metalled road called the Brāhmangaon-Thīkrī-Talwāra road is to be constructed under the new road scheme.

Chikhalda pargana.—A *pargana* lying in the south-west of the *zila* on the Narbadā river between 22° 2′ and 22° 22′ N. and 74° 35′ and 75° 9′ E. It is composed of one large block of territory and a number of scattered groups of villages. The number of the villages is 77. It has an area of 154 square miles and is assessed at Rs. 84,739.

The headquarters of the *pargana* are at Nisarpur. The population in 1901 was 24,232 (males 12,189, females 12,043), of whom 12,224 were Hindus, 10,580 Animists, 1,174 Musalmāns and 254 Jains.

The villages of Singhāna and Bajadi are under the dual control of the Dhār and Indore Darbārs, while some land belonging to the Indore State is situated in the centre of Chariganpur village of Dhār State. In Akbar's day the tract was included in the Kotra *mahal* of *sarkār* Māndu. The village of Kotra, which now belongs to Dhār, lies near to Chikhalda. In the partition of this territory among the Marāthā leaders the Kotra *mahal* was assigned to Holkar about 1738 and was granted *saranjāmī jāgīr* to Vithoji Bolia who had distinguished himself under Malhār Rao. This *mahal* remained in the possession of the Bolias till the death of Vithojī's grandson Chimnājī Bolia.

Chimnājī's son Vithojī quarrelled with his wife, a granddaughter of Ahalya Bai, and the chief confiscated his *mahals*, including Chikhalda. Troops were also sent to Chikhalda to seize Vithojī who, however, contrived to escape and take refuge in a village which had been granted to him in *jāgīr* by the Dhār Chief. The Dhār Chief, however, taking advantage of Vithojī's position, resumed the villages. Vithojī was soon attacked and the Chikhalda *mahal* became *khālsā*. It was later on restored to Vithojī's son, Balwant Rao. Jaswant Rao Holkar's daughter Bhīma Bai married Govind Rao Bolia. On his death his widow attempted to administer the estate, but

it became heavily involved in debt and the lands (including Chikhalda *pargana*) were attached by the Indore State in 1819.

At a spot called Haranphāl or the "Deers leap" the Sātpurās and Vindhyas approach one another leaving a very narrow channel obstructed by large blocks of basalt from one to the other of which a deer is popularly supposed to be able to leap.

The chief streams in the district are the Uri, Wāgni, Pithar, Hātni and Wāghad. Tanks exist at Pithanpur, Talwāra, Singhāna, Limbol and Ajandi.

The most important places are Chikhalda (1,107), Nisarpur (1,832), Singhāna (1,733), Susārī (1,391), Dehari (1,027), Deswālya (764), Limbol (656), Dahī (596), Lonī (560) and Dharamrai (514).

There are three *thānās* in the *pargana* with headquarters at Dehari, Nisarpur, and Singhāna. The *pargana* lies far from the railway. In the rainy season the Narbadā serves as a high road for traffic from Chikhalda to Mortakka railway station. A metalled road connects Chikhalda with Kukshī and will ultimately be linked up with Mhow, *viâ* Bāgh and Sardārpur (Gwalior). A metalled road also runs from Chikhalda to Barwānī which meets the Bombay-Agra road near Jalwānia, while another metalled road runs *viâ* Talwāda to Thīkrī and Khalghāt.

Kasrāwad pargana.—A *pargana* lying between 21° 55′ and 22° 11′ N. and 75° 30′ and 75° 58′ E. in the north of the *zila* with the Narbadā as its northern boundary. It consists of 157 villages. Its area comprises 226 square miles, and its assessment figure is Rs. 1,36,923.

Population was, in 1901, 26,071 (males 13,202, females 12,869), among whom Hindus numbered 21,523 or 83 per cent., Jains 358, Musalmāns 1,897 and Animists 2,293.

Kasrāwad and Balakwāra are mentioned in the *Ain-i-Akbari* as *mahals* of *sarkār* Bījāgarh. When the Peshwā divided Nimār among the Marāthā leaders he retained the Kasrāwad tract in his own possession, partly in order that its revenues might be devoted to the support of Bājī Rao's cenotaph at Rāver and partly no doubt with a view of retaining the command of certain roads and fords on the Narbadā.

The *pargana* passed later on to the British, and in the interchange of territories that took place in 1867 between the British Government and the Holkar Darbār, Kasrāwad came to Holkar in exchange for some of his Deccan possessions.

Under the recent reorganisation, this *pargana* was formed by the combination of the former Balakwāra *pargana* with slices from the Dhargaon, Un, Khudgaon and Muhammadpur *parganas*.

In the absence of any documentary evidence as to the earlier history of the *pargana*, we have to depend upon the folklore, which relates that Balakwāra was under the Gonds and Kasrāwad under Bhāt rulers, who were subdued by the Marāthās with the help of the Rājputs, the latter being rewarded by grants of land in *jāgīr*. The Chhoti Kasrāwad village was given in *jāgīr* to Bhuskutte, but it was resumed after the mutiny of 1857.

The land here is mostly *bardi*, though about Kasrāwad some fertile soil is met with. The drainage of the *pargana* is from south to north. The Beda is the biggest stream in the district. The Sataka rises near the village of Nanichkalpa, flows past Balakwāra and falls into the Narbadā near Akbarpur. A temple to Mahādev has been built at the confluence of this river called the Satakeshwar Mahādev. The Kunda river from the Khargon *pargana* falls into the Beda at Sīrpatan. The average rainfall is said to be only 18 inches. The principal places are Kasrāwad (3,207), Mardāna (1,128), Multhāna (1,065), Balsamand (923), Pipliaghon (923), Bakawa (812), Bhatyān Buzurg (697), Sathkur (664), Bhīlgaon (548), Chhoti Kasrāwad (544).

There are two *thānās*, at Balakwāra and Mardāna.

The *autbandī* (assessment by the plough) system was prevalent up to 1860. In 1861 a settlement was made for 7 years. In 1871 another settlement was effected for a period of 11 years, while in 1888 the last settlement was made for a term of 15 years. A revised settlement is now being made.

No railway line traverses the *pargana*. The nearest railway stations, which are at a distance of about 30 miles, are Sanāwad, Barwāha, and Mortakka. Travellers proceed to the Narbadā in bullock-carts and thence to Mortakka or Kherighāt by boat in the rainy season. The Bombay-Agra road passes near the border of the *pargana* and country roads connect it, with the interior. Under the new road scheme the roads which are to be constructed from Khargon to Mandleshwar and Kasrāwad to Balakwāra will pass through it.

Khargon pargana.—The Khargon *pargana* lies between 21° 37′ and 21° 59′ N. and 75° 23′ and 75° 53′ E. in the south of the *zila*, consisting of one town and 300 villages. Excluding the *autbandi* villages the area of the *pargana* is 767 square miles, and the assessment, including the *autbandi* villages, Rs. 2,06,163.

In 1901, the population numbered 52,422 (males 26,663, females 25,759), of whom 41,975 or 80 per cent. were Hindus, 5,397 Animists, 5,009 Musalmāns, and 41 Jains.

Khargon is mentioned in the *Ain-i-Akbari* as a *mahal* in *sarkār* Bijāgarh. The early history of this *pargana* is the same as that of the *zila*. In the 15th century, several Gauli or Ahīr chiefs had established small principalities in southern Nimār and the Bijāgarh fort in this *pargana* is always said to have been built by Bīja Gauli who held this town. In the reign of Aurangzeb, *sarkār* Bijāgarh was transferred from the Mālwā to the Khāndesh *sūbah*. Originally the military headquarters of this *sarkār* were at Bijāgarh and the civil headquarters at Jalālābād (21° 42′—75° 25′). The wildness of the position made it unsuitable as a headquarters town, and the *sūbah* therefore moved to Khargon, which has remained the headquarters since then. After the *pargana* was transferred to Khāndesh it remained under the control of Mughal officials subordinate to the *sūbahdār* of Aurangābād.

In 1720, the Nizām-ul-Mulk severed his allegiance to the Emperor and with the help of Rustam Beg, the Governor of *sarkār* Bijāgarh, succeeded in obtaining possession of the fort of Bijāgarh. Between 1740—45 a part of Bijāgarh passed to the Peshwā. By 1755, all Nimār was in Marāthā hands having been granted in return for assistance given to Ghāzi-ud-dīn, the Nizām's son. The Marāthā *sūbahdār* of Nimār was Rāmchandra Ballāl Bhuskutte, whose descendants still live at Burhānpur. Bhuskutte cleared the jungle which had sprung up round Bijāgarh and induced cultivators to settle there. He was rewarded with the Sar Mandloiship of *sarkārs* Bijāgarh and Handia. The *sarkār* Bijāgarh contained 32 *mahals* and was after the change of headquarters also known as *Khargon battisi*. Two *mahals* were assigned by the Peshwā to Holkar in *jāgīr*, to which more were added in 1764. In 1769, they were taken away from Holkar for maladministration and put under the management of Nāro Ballāl, but were restored in the time of Ahalya Bai. In the time of Jaswant Rao Holkar, the country was devastated by the Pindārīs.

The soil in this *pargana* is chiefly *khardi* and *bardi*. The southern portion is hilly. The Beda, Kunda, Dhalki and Sanaki are the chief streams. At the confluence of the last with the Narbadā stands a temple dedicated to Mahādev called Mahākāleshwar Mahādev. The spot is held to be very sacred, and people resort there to bathe on religious festivals. At Dārāpur Bardya there is a spring called the *Dabi-ka-jhīra* believed to possess the property of healing skin diseases.

Twenty inches of rainfall are considered sufficient for a good harvest. The villages bordering on the Sātpurās get more rain than those on the plains below.

The principal places are Khargon (7,624), Pimpri (*Ināmi*) (1,118), Badgaon (782), Temla (758), Tīpgaon buzurg (661), Aghawan (618), Sīdkheda (580), Nāgzari (559), Kukadol (548), and Balgaon (547).

There are three *thānās* in the *pargana* with headquarters at Un, Muhammadpur, and Barūd.

The first settlement was made in 1865 for a term of 9 years. The next settlement was for 11 years. In 1890 the third settlement was made; a revised settlement is in progress.

No railway passes through this *pargana*. The nearest station is Sanāwad with which it is connected by a good metalled road. The following metalled roads are being constructed:—From Mandleshwar to Khargon; Khargon to Sanāwad; Khargon to Nāgalwādi and Sendwa; Khargon to Mitāwal and Bhīkangaon; Khargon to Dhūlkot and Dhavalī; Khargon to Barūd; and Khargon to Balakwāra.

Lawānī pargana.—This *pargana* lies between 22° 14′ and 22° 23′ N. and 75° 7′ and 75° 26′ E. on the north-west of the *zila*, being separated from the main block by the Dharampurī, Thīkrī, and Nālchha *parganas* of Dhār. The Māndu hill with its famous fort lies between this *pargana* and the Maheshwar *pargana*. It contains 67 villages, has an area of 134 square miles and is assessed at Rs. 19,099.

The population in 1901 numbered 6,089 (males 3,108, females 2,981), of whom 1,933 or 31 per cent. were Hindus, 4,069 or 66 per cent. Animists, 76 Musalmāns, and 11 Jains.

This *pargana* must in Mughal days have been included in *sarkar* Māndu. Lawānī itself was not, however, the head of a *mahal* and must have formed part of the *mahals* of Balwādi, Manāwar and Māndu. The Lawānī *mahal* remained in the possession of the Bolias till the death of Chimnājī Bolia. His son Vithojī married the grand-daughter of Ahalya Bai. One account, however, states that this *mahal* and that of Chikhalda were given in dowry to Bhīma Bai, the daughter of Jaswant Rao Holkar, when she was married to Govind Rao Bolia. The *pargana* was resumed with others in 1819. For a considerable period the Ghule family, whose descendants still live at Toki, rented the *pargana* for Rs. 3,170.

The northern and southern portion of the *pargana* are hilly, the remainder level. The soil is mostly of the poor *bardi* class.

The most important streams are the Mān rising from the Mān lake north of Nālchha (Dhār), the Mandāwadi in which

there is a deep reach near Welali village called the *Mendya Doh* or the pool of Mendya, which is believed to have the property of curing all cattle diseases.

There are big tanks at Lawānī, Sītapur and Bhānpura.

The chief places in the *pargana* are Toki (731) and Lawānī (644). There is only one *thāna* with headquarters at Umarban.

The land has not yet been surveyed and is given out for cultivation on the *autbandi* system, the revenue being assessed on the number of ploughs in the village.

There are as yet no metalled roads in the *pargana*, but under the new scheme a metalled road will be constructed from Tonki to Lawānī. A place called Mālbihāri at the foot of the Māndu hills is said to have received its present name from having been the halting place for travellers and loaded carts coming and going to Māndu.

The new Narbadā valley line will traverse the *pargana*.

Maheshwar pargana.—The *pargana* lies between 22° 10′ and 22° 21′ N. and 75° 33′ and 75° 52′ E. in the north of the *zila* with its headquarters at the town of Maheshwar. It appears that Maheshwar and the country immediately round it were acquired by Malhār Rao before he had established himself in Mālwā, or had received any grants from the Peshwā and may be considered as the first possession of the Holkar house. The *pargana* was usually known as Choli-Maheshwar, Choli being the administrative headquarters of the *mahal* and Maheshwar the military post on the fords of the Narbadā. Maheshwar at once became the capital of the Holkar's possessions and Choli, unsuited to that position by its lack of defences, declined in importance.

Mandleshwar and Dhargaon which are included in this *pargana* were long held by the British being transferred to Holkar in 1867 in exchange for estates in the Deccan.

Under the readministration which took place in 1904, 32 villages south of the Narbadā were included in the Kasrāwad *pargana*, while 53 villages forming the Dhargaon *pargana* were added to Maheshwar. The *pargana* now contains 1 town and 138 villages with an area of 258 square miles and a revenue of Rs. 1,27,876. In Akbar's day Choli-Maheshwar was a *mahal* in *sarkār* Māndu.

The population in 1901 numbered 34,243 (males 17,553, females 16,690), of whom 27,076 or 71 per cent. were Hindus, 4,198 or 10 per cent. Animists, 2,293 Musalmāns and 676 Jains.

The eastern and southern parts of the *pargana* are on a level open plain covered with fertile soil, but the northern and western sections are hilly and the soil of lower fertility. The Narbadā flows along the southern boundary and separates this *pargana* from that of Kasrāwad. The Maheshari, Gadhi, and Kāram are the principal streams. There are several tanks of which those at Choli and Mandleshwar are the largest. These contain water throughout the year, the water of the Mandleshwar tank being largely used for irrigation. Excellent duck shooting is obtained on them both in the hot and cold weather.

The principal places in the *pargana* are Maheshwar (7,042), Khargon (1,044), Karai (961), Nādra (899), Thānāgaon (855), Zāpdi (813), Mogwa (727), Gulwad (638), Sulgaon (628), Kawādia (606), Somkhedi (598), Matmur (591), Karondia (576).

There are three *thānās* in this *pargana* with headquarters at Dhargaon, Kākarda and Karai.

The first revenue settlement about which information is available seems to have been made about 1871 for a period of eleven years, after the expiry of which no new settlement was made for 7 years. The present settlement is still in progress.

The *pargana* is far from the railway, the nearest station being Barwāha. A metalled road leads from this station to Maheshwar, 31 miles distance. The Bombay-Agra road runs through the north-west of the *pargana*. Under the new road scheme a metalled road, 35 miles in length, will run from Mhow to Maheshwar through Jāmghāt and two others to Khargon and Dhabbed. Country cart tracks connect the *pargana* with neighbouring *parganas* of Dharampurī (Dhār), Gūjrī and Mānpur. Boats ply on the Narbadā in the rainy season from Maheshwar to Mortakka, where there is a railway station.

Sanāwad pargana.—This *pargana* lies between 22° 1′ and 22° 13′ N. and 75° 56′ and 76° 18′ E. in the east of the *zila* consisting of 86 villages covering an area of 106 square miles with a land revenue of Rs. 84,271.

The population in 1901 numbered 26,612 (males 13,807, females 12,805), of whom 23,646 or 71 per cent. were Hindus, 1,546 Animists, 887 Musalmāns and 533 Jains.

In the recent administration 14 villages were added to this *pargana*. This *pargana* originally formed part of the Baswa (Basnia) *mahal* of *sarkār* Bijāgarh. After the country fell to the Marāthās (1753) it was divided between Sindhia, Holkar, and the Peshwā (1761). Baswa the original headquarter was destroyed by the floods.

Most of the *pargana* is level and covered with rich black cotton soil. The most important stream is the Bankud.

The principal places in the *parganas* are Sanāwad (7,754), Dhakalgaon (1,776), Bāgarda (1,066), Baswa (932), Dhasgaon (625), Bhomwāda (558) and Goley (514).

A large and rapidly growing trade in cotton, grain and opium has sprung up which improved road communication should still further increase.

The Rājputāna-Mālwā Railway passes through the *pargana* with a station at Sanāwad. The Indore-Khandwa road also passes through it and a metalled road connects it with Khargon.

Sendwa pargana.—The Sendwa *pargana* lies between 21° 24′ and 21° 54′ N. and 75° 2′ and 75° 24′ E. in the west of the *zila* surrounded on two sides by the territories of the Barwānī State. It contains 150 villages. Its area is 817 square miles, and it is assessed at Rs. 35,438. The head-quarters are at Sendwa. The population in 1901 numbered 20,095 (males 13,807, females 12,805), comprising 21,090 or 79 per cent. Hindus, 533 Jains, 1,887 Musalmāns and 3,070 Animists.

In Akbar's day Sendwa and Nāgalwādi were *mahals* of *sarkār* Bijāgarh. After Nimār came into the possession of the Marāthās Nāgalwādi and Sendwa were assigned to Malhār Rao Holkar on the understanding that he guarded the Gwālanghāt or Sendwa pass in this *pargana*. The constant passage of armies to the Deccan through Sendwa caused great injury to the country, and the *zamindārs* complained to the Peshwā.

The tax called the *Pai Malli* was then levied from Holkar and given as compensation to the cultivators, other *mahals* being given to him.

Holkar's officers, however, continued to treat the landholders badly, and representations were again made to the Peshwā. A severe reprimand was sent to Malhār Rao who, however, died soon after. The mismanagement became aggravated until during the time of Māle Rao the districts were resumed by the Peshwā and put under the Nimār *sūbahdār*. In Ahalya Bai's time Tukojī Rao asked for the restoration of these *mahals* which were granted in 1769 A.D. Since then they have remained under the Darbār.

Certain boundary disputes regarding the Sendwa Khāndesh border were settled in 1878 A.D.

This *pargana* lies in the hilly tracts, largely inhabited by Bhīls and Bhilālas. Very little cultivation was practised

in this tract till about 25 years ago. The soil is not very fertile except in patches here and there, as round.

The drainage of Nāgalwādi and Sendwa is from south to north, while that of Dhavali is from north to south, a high level region lying between Sendwa and Dhavali. The Deb, Goi, Mogari and Kharchi, the most important streams, flowing through the *pargana*. The climate is considered unhealthy.

The most important places in the *pargana* are :—Warla (818), Segaon (688), Pisnāwad (605), Kharia (557), and Tanki (527).

The Sendwa *pargana* contains two *thānās* with headquarters at Segaon and Warla.

The land has not yet been regularly surveyed and the *autbandi* system of assessment per plough (25 *bīghas*) is in force. Each *aut* is rated at from Rs. 8-9-0 to Rs. 11. The last settlement on this system was made for 11 years. A regular settlement is in progress.

No railway passes through the *pargana*, the nearest station being Nardāna on the Tapti valley railway, which is connected with Sendwa by the Agra-Bombay Road. An unmetalled road runs from Sendwa to Nāgalwādi, Khargon and the Sanāwad station of the Rājputāna-Mālwā Railway. Under the new road scheme, a metalled road will run from Sendwa to Khargon *viâ* Nāgalwādi.

A feeder to the Agra-Bombay road runs from Jalwānia and connects this *pargana* with Rājpur and Barwānī.

Silu pargana.—A *pargana* lying between 21° 22′ and 21° 46′ N. and 75° 13′ and 75° 55′ E. in the south of the Nimār *zila* in the heart of the Sātpurās with an area of 520 square miles. It contains 31 villages of any size, and most of the land is lying uncultivated though the soil is rich. Its revenues are at present small, but in the future the valuable forest which it contains should prove a great source of income, while land may be taken up by cultivators from Khāndesh. The *pargana* is assessed at Rs. 9,942.

The population in 1901 numbered 1,231 (males 666, females 565), comprising 692 Hindus, 536 Animists and 3 Musalmāns.

The history of this *pargana*, as gathered from local accounts, attributes its foundation to Sevlia Gauli who built the Silu fort, while that of Nāndri is said to have been built by Nandya Gauli. The *pargana* was under several Ahīr chiefs, who had established petty principalities. The forts of Silu, Nāndri and Sarasgarh are now in ruins.

The Kunda, Deb and several minor streams, all tributaries of the Narbadā, flow through the *pargana*, as well as the Aner and Arnāwati, tributaries of the Tapti.

The principal places in the *pargana* are Dhavali and Dhulkot.

Only *māletru* land is at present cultivated and hence the revenue is recovered in one instalment at the *kharīf*.

No railway traverses the *pargana*. The Agra-Bombay road passes through the south-west corner, while under the new road scheme a metalled road will run from Khargon to Dhavali *viâ* Dhulkot.

Silu *pargana* has one *thānā*, that of at Dhavali.

Boundaries and area.

Rāmpura-Bhānpura zila.—The Rāmpura-Bhānpura *zila* lies in the north of the State and was made in 1908 by combining the two separate *zilas* of Rāmpura and Bhānpura. The *zila* is composed of six detached blocks—Rāmpura-Bhānpura, Sunel, Kothari, Zīrāpur, Talen-Latāherī and Nandwai, the extremes of latitude and longitude for the whole *zila* being 23° 54′ and 25° 8′ N. and 74° 56′ N. and 76° 34′ E. It has an area of 2,123 square miles. It is bounded on the north by the States of Udaipur, Kotah and Jhālawār in Rājputāna, on the east by Khilchipur and Jhālawār, on the south by Gwalior, Sītāmau and the Pirāwa *pargana* of Tonk, and or the west by Gwalior.

Physical aspects.

The *zila* falls into two divisions, the hilly tract which lies in the north, and the typical Mālwā country which forms its southern section. The northern section is formed by the arm of the Vindhyas which strikes across east and west from Chitor to Chanderī, forming the northern boundary of Mālwā proper, and the southern scarp of the Harāvati *pathār* or tableland.[1]

The soil and general conditions differ with the two divisions, the hilly tract affording but indifferent facilities for agriculture, the red soil, called *jogni* locally, which predominates in that region, being of only moderate fertility, whereas the southern section partakes in the general conditions of the Mālwā plateau, a large proportion of the soil being of the black cotton variety.

Rivers.

The only large streams met with are the Chambal and Kālī-Sind which are practically of no value for agricultural purposes, owing to the steepness of their banks. There are, however, many minor streams which are available for irrigation, the Au, Ausar, Retam and Son being the most important.

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[1] *Rajasthān*, ii, Chapters IV and XII.

The greater part of the *zila* lies in the Deccan trap area in which basaltic and lateritic formations predominate. In the hills to the north, however, the Vindhyans emerge from their basaltic covering rocks of both the Upper and Lower series being well exposed, including limestones of some commercial value, which are worked in the quarries at Bhambori and Morī. The only mineral products of any value besides the limestone are the iron ores of Ketholī (24° 40′ N. 75° 52′ E.) and Navāli (24° 37′ N. 75° 44′ E.) from which Jaswant Rao Holkar obtained metal for his gun foundry at Bhānpura. These mines ceased working in 1884. Geology and minerals.

The flora present no particular interest, consisting of the varieties common to Mālwā. In the hills a stunted jungle is met with composed mainly of varieties of Mimosa including the *khair* (*Acacia catechu*) and *reunja* (*A. leucoplea*), the other predominating trees being the *dhaora* (*Anogeissus latifolia*), *moyani* (*Odina wodier*) and *dhāk* (*Butea frondosa*). Flora and Fauna.

The fauna are also similar to those found in other districts. The tiger, once common, has become scarce since the famine of 1899-1900. Many varieties of fish including *māhsīr* are found in the Chambal and Kālī Sind.

The climate is temperate except in the valleys to the north, the average temperatures varying, in the hot season, from 109° to 82° and in the cold from 75° to 55°. Frost occasionally occurs and was very severe in 1905 causing great loss to cultivators of poppy, whose crops were in full flower. Climate.

The rainfall as recorded during the last 12 years averages 30 inches. In 1898 however 19 inches and in the famine year (1899) 6 inches only fell, whereas in 1900 54·5 inches were recorded. The *zila* is ordinarily healthy, though guinea-worm is common in the Bhānpura *pargana*, and some other places. Rainfall.

The cattle of the *zila* are mainly of the well known Mālwī breed, but a small local breed known as *Desi Rānāji ke-ilāke-ka-bail* is met with in the north of the *zila*. The total recorded number of cattle is, bullocks 31,726, cows 30,732, buffaloes 16,726 and of other animals 1,819, horses and ponies, 1,974 mules and 317 camels besides goats and sheep. Carts number 3,326. Cattle.

Agricultural conditions do not differ very materially from those obtaining in other parts of Mālwā, except in the hilly northern section where the soil is of no great fertility and the population composed largely of Bhīls and Mīnās who are poor cultivators. The *zila* has not, moreover, entirely recovered from the disastrous effects of the famine of 1899, a diminished population and impoverished peasantry militating against a rapid return of prosperity. Agriculture and Trade. Cultivation.

Out of a total area of 2,123 square miles, 211,200 acres are cultivated, of which 17,000 acres are double cropped. The proportion of cultivated to total area thus amounts only to 15 per cent. Although actual statistics are not available, there is no doubt that a very large area has gone out of cultivation since 1899, especially in land sown with poppy and *rabi* crops generally.

Crops.

Of the total cropped area *kharīf* and *rabi* crops occupy 260,500 acres, 17,000 being double cropped.

The chief *kharīf* crops are *jowār* and *bājra* (184,400 acres), cotton (300), maize (15,400); the chief *rabi* crops, wheat (19,600), and gram (11,000). Among oil seeds, linseed (5,100) is the most important.

Irrigation.

Irrigation, which is practically confined to poppy and vegetables, is carried on from wells chiefly, and to a lesser extent from *orhīs*, made in the beds of *nālas* and small streams. The total irrigated area is about 23,000 acres, of which 5,800 are watered from wells.

Sources.

The wells and *baoris* number 14,463, *orhīs* 807 and other sources 218, giving a total of 15,490. Wells are both masonry and mere earth excavations. The average cost of the former varies from Rs. 250 to 500 and of the latter from 80 to 150. Wells cannot be dug in the red *jognī* soil of the hilly tract.

Famines.

There are no records of a famine having taken place before that of 1899-1900, although distress has occurred from time to time, especially in 1834. In 1899 the rainfall only amounted to 6 inches, the crop outturn being only 10 per cent. of the normal, while the fodder crop failed entirely causing great mortality among cattle. The Bhīls and Mīnās, moreover, who were on the verge of starvation, added to the general distress by plundering villages. Relief works were opened and Rs. 1,35,000 distributed in relief.

Prices.

No reliable statistics exist for early years. Up to the famine year of 1899 *jowār* was sold at an average rate of 25 seers to the rupee, maize at 30, *bājra* at 15, gram at 18 and wheat at 16; in 1901 the rates rose to 15 for *jowār* and maize, 8 for gram and 7 for wheat, *bājra* remaining much the same; in 1903 they had recovered *jowār* selling at 32, maize 36, *bājra* 19, gram 22 and wheat 11 seers to the rupee, which are the current rates at the present time (1905).

Wages.

A diminished population combined with high prices have forced up wages especially during the harvest. Skilled artisans who in 1881 received from 7 to 8 annas a day, in 1901 were getting Re. 1, and ordinary labourers 3 annas instead of 1½. The rates have now fallen again to 12 annas in the case of artisans, and 2 annas 6 pies in the case of labourers.

Cart hire also rose from 10 to 15 annas a day in the same period, but has fallen again to about 12 annas.

The manufactures of the *zila* formerly had a great name, but competition with machine-made articles has almost killed the local industries. A certain quantity of inlaid metal work, for which Rāmpura was long famous, and of carved sandal-wood from several places in the *zila* is still exported. Samples of this work were sent to the exhibition at the Delhi Darbār of 1903. A country paper known as *Rāmpuri* is manufactured, as well as the usual coarse cloth and blankets. Manufactures.

The trade of the *zila* is not as yet of any great importance. The opening of the Nāgda-Bārān-Muttra Railway and the completion of several roads now under construction will undoubtedly give a great impetus to commerce in the near future. Trade.

The chief articles of export are grain, crude, and a little manufactured, opium, oil-seeds, *ghī* and poppy-seed; the chief imports, salt, sugar, rice, tobacco, hardware, spices, and kerosine oil.

No railway as yet passes through the *zila* but the Nāgda-Bārān-Muttra branch of the Bombay, Baroda and Central India Railway will have a station at Shāmgarh serving Garot. Communications and trade routes.

At present traffic passes along the Nīmach-Rāmpura-Jhālrāpātan road and its branch from Manāsa to Piplia, to the Rājputāna-Mālwā Railway; and to a lesser extent by country tracks to the Shujālpur and Akodia stations of the Bhopāl-Ujjain branch of the Great Indian Peninsula, in this case mainly from the Zīrāpur and Sunel *parganas*.

Small weekly gatherings take place at all villages of any size, whence the bigger traders export to the more important trade centres at the headquarters of *parganas* and at Sandhāra (24° 34′ N. 75° 56′ S.), Melkhera (24° 13′ N. 75° 35′ E.), Shāmgarh (24° 11′ N. 75° 38′ E.), Gānguri (24° 3′ N. 76° 31′ E.), and Bhambori (24° 29′ N. 75° 37′ E.). Markets.

There are no fairs of any importance though some are of long standing, such as those of a religious or semi-religious character held at Chandwāsa, Shankudhār, Rāmpura and Kothada. None of the purely commercial fairs are visited by over 1,000 persons. Fairs.

The earliest enumeration of the *zila* was made by Sir John Malcolm. It is impossible to say if the *pargana* boundaries were the same as those which now exist; the figures for the two *zilas* combined give a total of 27,951. The people.

In the Census of 1881 no *zila* figures were registered. In the first regular Census (1891) the total population of Census of 1881 and 1891.

the *zila* was 285,825, giving a density of 135 persons to the square mile; the number of inhabited towns and villages being 909.

Census of 1901.

The last Census followed close on a series of bad years culminating in the disastrous famine of 1899, from which the *zila* had not recovered. The total number of inhabitants recorded was 156,021, giving a density of 73 persons per square mile or 62 less than in 1891, and clearly shewing, even after allowance is made for an over-estimate of the jungle population in the preceding census, how severely the *zila* had suffered.

Distribution, urban and rural.

Out of 897 occupied towns and villages, 1 contained over 5,000, 9 over 2,000 and 9 over 1,000, the average village population being 155 persons, and the average town population 5,289.

The only place with a population of over 5,000 was Rāmpura, while Bhānpura, Manāsa and Sunel had a population of between 3,000 and 5,000.

The urban population resided in 5,223 houses and the rural in 30,943, giving 4·2 persons to a house to 4·8 in 1891.

Houses.

Houses in villages are usually constructed of mud and thatched or tiled, while houses in towns are mostly *kachcha-pakka* or built of bricks and mud.

Sex.

Of the total population 80,655 were males and 75,366 females, giving 935 females to 1,000 males.

Religions.

Classified by religions, Hindus number 132,644, Musalmāns 10,465, Animists 8,330, and Jains 4,582. Hindus thus form 84 per cent. of the population.

Classes.

The prevailing Hindu castes are Brāhmans (13,165), Sondhias (14,271), Chamārs (12,580), Balāis (8,038), Gūjars (8,336) and Kunbīs (6,290). The prevalence of Sondhias is due to the fact that much of the *zila* lies in the Sondhwāra tract of Mālwā (see Mehidpur). Among Muhammadans the Bohoras are predominant, Rāmpura being one of their chief centres in Mālwā.

The Animists consist chiefly of Minās (4,876) and Bhīls (3,285).

Occupations.

The greater part of the community is naturally agricultural, 25,643 persons forming 16 per cent. of the population with 31,629 dependents being engaged in agricultural and pastoral occupations, and 15,727 in field and general labour.

Language.

The prevalent dialects are Mālwī and Bhīlī.

Important *jāgīrs*.

The area alienated in land grants is not accurately known. The only important holdings are those of Chandrāwats of Rāmpura.

The *zila* staff consists of a *sūbah* who is a District Magistrate, and the chief revenue and executive officer of his charge being assisted by two *naib-sūbahs* and 10 *amīns* in charge of *parganas*. *Zila staff.*

The head-quarters of the *sūbah* are at Garot, and of the *naib-sūbahs* at Rāmpura and Bhānpura. Subordinate to the *amīns* are the *thānādārs*, *patels*, *patwārīs* and other village officials.

The chief judicial officer is the District and Sessions Judge. The *amīns* exercise magisterial powers of the 2nd or 3rd class. The subordinate civil courts are those of the *munsifs*. In Talen-Lātāheri a curious joint dual jurisdiction is exercised by the Indore and Rājgarh Darbārs. Judicial.

The *zila* is divided into ten *parganas* forming two *naib-sūbāts*, the Chandwāsa, Nārāyangarh, Manāsa, Nandwai and Rāmpura *parganas* being under the *naib-sūbah* of Rāmpura and Bhānpura, Garot, Sunel, Talen, and Zirāpur *parganas* under the Bhānpura *naib-sūbah*. The *parganas* are divided into 15 minor revenue divisions under *thānādārs*[1]. Subdivision.

There are no means of ascertaining the revenues of the *zila* in early days. Fiscal history.

The first settlement was that based on the *kad-dhāp* survey of Samvat 1922 (1865) when the revenue demand was fixed at 13·6. In 1881 when the settlement was revised, the demand being considerably enhanced. The arbitrary enhancements which followed between 1881 and 1900 raised the demand to 21·3 lakhs, but the collections never exceeded 12 lakhs.[2] Settlements.

In 1904 when the present settlement was commenced, it was considered inadvisable to at once give a long time to settle merit to this *zila* which had suffered so severely from famine, and a summary five years' settlement was, therefore, made, the demand being fixed at Rs. 9,11,514. On the expiration of this period the *zila* will be included in the general settlement now in progress. It is not thus possible as yet to give details of the final assessment. Present Settlement

The *zila* is divided into 13 circles with a station in each. The superior control rests with three district inspectors with headquarters at Rāmpura and Bhānpura, two being stationed at the latter place. The stations at Rāmpura, Manāsa, Nārāyangarh, and Garot are in charge of Sub-Inspectors, the remainder being under head-constables. The Police.

1 The *thānādārs* are not as in British India police officials but revenue officers.

2 These figures are not absolutely accurate but are the best procurable.

Regular. total strength of the police is 594 of all grades. The *senior* district inspector of police has chief control. The

Rural. rural police or village *chaukīdārs* are under the *amīns* and not the police officers, but are bound to report all crimes to the nearest police outpost and assist the police in every way.

Jail. A district jail is located at Rāmpura, with 15 small lock-ups at other places.

Post offices. Imperial Post Offices have been opened at Sunel and Talen; and 25 State offices at important places. The imperial post is carried by runners to Nīmach.

Municipal. A committee, designated a municipality, has been started at Bhānpura, while others are in contemplation. The *naib-sūbah* and *amīn* of the *pargana* are *ex-officio* president and vice-president and the State Surgeon secretary.

Education. Schools in the *zila* number 19, with an average attendance of 1,498 scholars. The schools are all upper primary except that at Antrī which is lower primary. English schools have been started at Rāmpura and Bhānpura.

Medical. Medical institutions number 19, of which 7 are dispensaries under hospital assistants trained to European methods, the remainder being native *vaidyas*. The European dispensaries are situated at Rāmpura, Bhānpura, Garot, Manāsa, Nārāyangarh, Sunel and Zīrāpur.

History. Nothing definite is known as to the early history of this tract. The numerous remains scattered through this district point, however, to its having been a place of importance in former days. In the seventh to the ninth century it offered the Buddhists, then fallen on evil days, their last asylum. At Dhamnār and Polādongar in this *zila* and at Kholvī and other places close by are the remains of their caves both *Chaitya* halls and *Vihāras*, all of late date, excavated in the laterite hills which rise abruptly from the plateau in this region. In the ninth to the fourteenth century it was part of the dominion of the Paramāra Rājputs to whose rule the remains of numerous Jain temples testify. An inscription belonging to this dynasty was lately discovered at Mori village.

In the fourteenth century the Chandrāwat Thākurs who claim descent from Chandra, second son of Rāhup Rānā of Udaipur, settled at Antrī (24° 19′ N., 75° 16′ E.) having according to one account been granted Rāmpura-Bhānpura in *jagīr* by Dilāwar Khān Ghori when Governor of Mālwā, and gradually acquired the surrounding country from the Bhīls. To this day the head of the family on his succession receives

the *tika* from the hand of a Bhīl descendant of the founder of Rāmpura. From the 15th century until the time of Rānā Sangrām Singh it remained in the hands of the Muhammadan kings of Mālwā. Sangrām Singh in A. H. 925 (1519) defeated Mahmūd Khilji II and seized a large piece of territory including this *zila*.[1] In 1567, however, Akbar, while attacking Chitor detached Asaf Khān to ravage this district, and Rāmpura, described as "a prosperous town", was taken[2]. It then became a regular part of the Mughal dominions.

In 1700 the *zila* was held by Gopāl Rao, a relative of the Rānā, but his son Ratan Singh by apostasizing obtained the fief, assuming the title of Rājā Muslim Khān.[3] It appears, however, to have been received by Rānā Sangrām Singh VI (1716–34). Rānā Umra Singh married his sister to Sawai Jai Singh of Jaipur on the condition that her son should inherit in preference to other sons[4]. A son, Mādho Singh, was born of this marriage, and was assigned Rāmpura-Bhānpura by Sangrām Singh in 1729[5]. After Jai Singh's death in 1743, his son Isri Singh succeeded and for five years ruled in peace[6]. Intrigues were then set on foot on behalf of Mādho Singh and Isri Singh, having obtained the aid of Sindhia, Mādho Singh, or his uncle Rānā Jagat Singh, enlisted the aid of Holkar, promising him 80 lakhs as a reward should Isri Singh be deposed.

Isri Singh committed suicide and thus "a dose of poison "gave Mādho Singh the *gaddi*, Holkar his bribe and the "Marāthās a firm hold in Rājasthān."[7]

After he was securely seated on the *gaddi*, Mādho Singh made over this district together with Tonk, Rāmpura,[8] to Holkar. The Chandrāwat fief of Amad, Hinglājgarh, Jhārda Kanjera and Budsa (Malhārgarh), however, remained with the Rānā until they were made over by Rānā Rāj Singh (1755–62), who then rented the Malhārgarh *pargana* from Holkar.

The Chandrāwats managed to recover Rāmpura[9] in 1787 after the battle of Lālsot, but it was retaken by Sindhia[10] the next year.

In 1804 this district was the scene of Colonel Monson's disastrous retreat. After taking Hinglājgarh (July) he advanced to Garot. While here he learned of Holkar's approach Marāthā war, 1804.

1 Ferishta, iv, 268.
2 E. M. H., v, 171, 326.
3 *Rajashtan*, i, 369—372.
4 *Ibid*, ii, 355.
5 *Ibid*, i, 395.
6 *Ibid*, i, 396.
7 *Ibid*, 396, 397.
8 *Ibid*, ii, 356 ff.
9 *Ibid*, i, 412.
10 *Ibid*, i, 414.

and that Colonel Murray was not advancing from Gujarāt. He then determined to return by the Mokundara pass. Sending his baggage to Sonāra on July 8th he commenced to retreat covered by the irregular horse under Lucan. After going 12 miles he heard of the defeat of the cavalry by Holkar and the capture of Lucan who had been wounded and subsequently died at Kotah.[1] On the 9th he reached the pass and after severe losses retreated to Kotah closely pursued by Holkar, finally reaching Fatehpur-Sikri on May 31st, his army in complete disorder.[2]

1805-1811. During the time of Jaswant Rao Bhānpura was the administrative, if not the nominal, capital of the State, and here that turbulent retriever of the fortunes of the Holkar house died on 28th October 1811.

1817-1818. In 1817–18 it was the scene of numerous petty engagements.

In 1821 the Thākur of Bhātkherī raised a disturbance in this district and had to be suppressed by a detachment of the contingent under a British officer, and again in 1829 the Thākur of Baigu, who had seized Nandwai, was similarly dislodged.

The Chandrāwats gave much trouble to Holkar's officials who were constantly in collision with them.

In 1852, on attaining his majority, Mahārāja Tukoji Rao II restored the Chandrāwat Thākur of Rāmpura his ancestral village confiscated by Jaswant Rao.

Mutiny, 1857. In 1857, Tāntia Topī's force was defeated near Zīrāpur, the leader, however, escaping, leaving 5 elephants and Rs. 5,000 worth of treasure behind.[3]

Present day. Since 1857 the district has had peace, and though it suffered severely in the famine of 1899-1900 has already almost recovered and should reach a prosperity hitherto unknown as soon as the new roads and railways give increased facilities for trade.

The Chandrāwats are still called Rājās by the people of this tract. The family served with great distinction under the Mughals. Rai Durga, who died in 1606, was a trusted follower of Akbar's ; he held a *mansab* of 4,000[4].

Bhānpura pargana.—This *pargana* lies between 24° 24′ and 24° 48′ N. and 75° 37′ and 75° 59′ E. in the north of the *zila* having an area of 367 square miles included in 94 villages. The assessed revenue amounts to Rs. 86,073. The headquarters of the *pargana* are at Bhānpura.

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1 Not on the field as Tod supposes.

2 *Memoirs of the operations of the War in India* by Major Thorn. London, 1818, p. 342 ff.

3 Kaye and Malleson, v, 249.

4 Blochmann, *Ain*, i, 417.

The population in 1820 numbered 13,406, in 1891 34,141 and in 1901 17,670 (males 8,944, females 8,726), including 13,613 Hindus, 1,554 Musalmāns, 1,487 Animists (Mīnās and Bhīls), and 1,016 Jains.

In the north the *pargana* enters the hills which form the southern boundary of the Harāwti *pathār*, on the east it borders on Kotah, on the south on Garot *pargana* and on the west Rāmpura *pargana*, from which it is separated by the Chambal river.

The Chambal and its tributaries the Ausar, Rewa and Tekhali are the most important streams in the district. The Chambal abounds in fish including the *mahsīr*.

The country except in the hills to the north is typical of Mālwā and the soil fertile, the best land lying round Hinglājgarh, Sandhāra, Navāli and Kohala.

The history of the *pargana* has been already given under the *zila*.

The most important places are Bhānpura (4,639), Sandhāra (1,651), Ketholi (844), Mori (archæological), Navāli (iron mines), Hinglājgarh (old fort) and Kohāla (Chandrāwat settlement).

The *pargana* is in immediate charge of an *amīn* who has two *thānādārs* with headquarters at Bhamborī and Sandhāra under him.

The only metalled road is that from Rāmpura which continues to Jhālrāpātan.

Chandwāsa pargana.—The Chandwāsa *pargana* is situated in the south of the *zila* between 24° 6′ and 24° 25′ N. and 75° 25′ and 75° 39′ E., being separated from the Rāmpura *pargana* by the Chambal river.

It has an area of 151 square miles and is assessed at Rs. 71,187. Headquarters are at Chandwāsa. Population 1901, 10,711; males 5,584, females 5,127, of whom 9,583 were Hindus forming 89 per cent. of the population. It contains 87 villages. The country is typical of Mālwā, and the soil is fertile. At Dhamnār (24° 12′ and 75° 34′), 3 miles from Chandwāsa is a series of interesting Buddhist caves. There are also 18 tanks of some size, the largest being the Rādhāsāgar from which a considerable area is irrigated.

Garot pargana.—This *pargana* lies between 24° 5′ and 24° 26′ N. and 75° 36′ and 75° 55′ E. in the south-east of the *zila* containing 126 villages. It has an area of 355 square miles yielding Rs. 1,01,974 in revenue. The headquarters are at Garot. The population in 1901 numbered 20,465 (males 10,491, females 9,974), of whom 17,991 or 87 per cent. were

Hindus, 1,115 Musalmāns, 781 Jains and 578 Animists. The *zamindārs* of Garot belong to a family of Bogarwāl Baniās which resides in Garot. They say that in Samvat 1504 (A.D. 1447) a member of the family by name Nemi Singh came from Delhi with some cavalry and settled at Ratanpura (24° 31′ N., 75° 50′ E.) in the Bhānpura district, and that later on the Emperor of Delhi while passing through the district was well received by Nemi Singh and conferred the Garot *pargana* on him in *jāgīr*.[1]

The Sondhias in the *pargana* gave much trouble about 1850 by their raids, and a detachment of British troops was posted here from 1844–52. It was from Garot that Monson commenced his disastrous retreat on July 8th, 1804. His rear guard under Lucan was cut up by Holkar's horse at Piplia village, 45 miles north-east of Garot.

Lucan was wounded and taken to Kotah where he died. Tod's statement that he was killed is incorrect.[2] Amar Singh of Kotah who commanded the Hāra irregular horse fell here, and his cenotaph which still stands on the field, is kept up by the Kotah Darbār, a plot of land having been allotted by the Indore State. Khandojī Mahādik, a commander of Jaswant Rao's, also fell, and his cenotaph stands near that of Amar Singh.

The principal places in the *pargana* are Garot (3,456), Melkheda (1,000), Shāmgarh (783), Kothada-buzurg (598), Barkheda Gangasa (519).

The eastern and southern portions are covered with hills, but the central portion round Garot is a level plain. The quality of the soil varies considerably, that of Barkheda and Gardi is the best, that round Shāmgarh and Kothada being of fair quality, while at Khaikheda and Melkheda near the foot of the hills it is of very poor quality. Agricultural conditions in the parts inhabited by Sondhias, Gūjars and Mīnas are not satisfactory. The Khaikheda village is specially noted for its maize which has a special local name *Andaga-makki*. This maize takes longer to grow, but has a large grain and very delicious flavour. The Kanthali and Ansar rivers water the *pargana*. A tributary of the Ansar, the Rupānya *Khāl*, is largely used for irrigation whence its name "Rupānya" 'producer of rupees.' There are only two large tanks, those at Thākarawād and Semali.

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1 As Mālwā was then ruled by Mahmūd Khilji the *jāgīr* is more likely to have been conferred by him.

2 Lucan was a most gallant Irishman who served in Sindhia's army, and in 1803 availed himself of Lord Wellesley's proclamation to join the British service. He was instrumental in effecting the capture of Alīgarh (September 1803) and was rewarded with a commission in the 74th Regiment and an honorarium of 24,000 rupees.

The *pargana* is subdivided into two *thānas* at Bolia and Shāmgarh.

No metalled roads as yet traverse the *pargana*, but one to Rāmpura is being constructed. The line from Nāgda to Muttra will pass through this *pargana*, with a station at Shāmgarh, 3 miles from Garot.

Manāsa pargana.—A *pargana* lying between 24° 18′ and 24° 38′ N. and 75° 7′ and 75° 25′ E. in the west of the Rāmpura-Bhānpura *zila* containing 1 town and 99 villages with an area of 231 square miles yielding Rs. 1,35,159 revenue. This *pargana* passed to Holkar about 1756. In 1901 the population numbered 19,752 (males 10,138, females 9,614), comprising 16,646 or 84 per cent. Hindus, 1,350 Animists, 1,063 Musalmāns, and 693 Jains. The *pargana* is subdivided into the three *thānas* of Kukdeshwar, Antrī and Mahāgarh. The country is undulating and the soil fertile. Two tributaries of the Chambal, the Retam and the Idar, flow through the *pargana*. Four large tanks in the *pargana* are used for irrigating by channels. There were formerly iron mines at Parda *thānā*, and the remains of furnaces are still visible.

Nandwai (Nandwās) pargana.—An isolated *pargana* lying between 24° 50′ and 25° 8′ N. and 74° 56′ and 75° 16′ E. to the north-west of the *zila*, just within the borders of the Rājputāna Agency. It is made up of 30 more or less detached villages. It has an area of 36 square miles assessed at Rs. 12,648. The headquarters are at Nandwai.

In 1901 the population numbered 2,404 (males 1,261, females 1,143), comprising 2,077 Hindus, 202 Animists, 82 Musalmāns and 43 Jains.

No very reliable information is extant to show how this *pargana* came into the possession of Holkar.

The *pargana* originally belonged to the Thākur of Baigu in Udaipur. About 1770 a battle was fought between the Thākur and Sindhia in which the Thākur was worsted. Holkar had co-operated in this engagement, and the Nandwai *pargana* was apparently made over to him as his share of the conquered land. Some years afterwards Dongar Singh, great-grandfather of the present holder, Thākur Berisāl, rose in revolt and drove all Holkar's officers out of the *pargana*. Troops were sent from Indore, and the refractory Thākur was reduced to submission. Some time afterwards a *sanad* was conferred on Dongar Singh granting him two villages on an *istimrārī* tenure and one in *jāgīr*, besides 167 *bīghas ināmi* land, by Malhār Rao II under date 6th of *Rabi-ul-awal Fasli* 1231 (2nd November 1823).

This *pargana* is hilly and the soil rocky and of low fertility unsuited to *rabi* crops. Dhākads and the Gūjars form the bulk of the population. On a hill near Siwapura village a small fort stands with four minarets called the Rāmgarh and is said to have been built by Siwa Singh Thākur in 1793.

Four small streams flow through the *pargana*: the Zikari, the Bāmani, the Benodi and the Ganga. All, however, dry up in summer. The last named stream, the Ganga, has a tradition connected with it. A Brāhman at Taroli kept several cows which he had named after rivers, Ganga, Jumna and the like. One day he was calling to Ganga, when at the sound of the name a stream suddenly gurgled up from among the roots of a fig tree near by. He worshipped the stream and called it Ganga, and though the stream itself dries up in summer, there is always water at its source in the spring under the fig tree, and it did not dry up even in 1899, the year of famine.

Chitorgarh is the nearest railway station and is reached by a *kachcha* country cart-track.

Nārāyangarh pargana.—A *pargana* lying between 24° 8′ and 24° 22′ N. and 74° 56′ and 75° 19′ E. in the south-west corner of the Rāmpura-Bhānpura *zila*. This *pargana* was formed by the addition to the Nārāyangarh *pargana* of all the villages of the former Antrī *pargana* lying south of the Retam river. It comprises 72 villages. The area of the *pargana*, as recently constituted, is 161 square miles with a revenue of Rs. 79,351.

In 1901 the population numbered 10,509 (5,491 males and 5,018 females), of which 9,348 or 89 per cent. were Hindus, 551 or 5 per cent. Jains, 408 or 4 per cent. Musalmāns, and 202 or 2 per cent. Animists.

Nārāyangarh and Malhārgarh (now belonging to Jaora) according to Malcolm formed the old Mughal *mahal* of Boodha or Bodha in the *sarkār* Mandasor.

Nārāyangarh was formerly called Kanor and was under Udaipur. It is raised to importance and re-named after Nārāyanjī Bārgal, brother to Gautama Bai, wife of Malhār Rao I. Nārāyanjī was in the service of the Rājā of Udaipur who assigned him the *pargana* of Budha in *jāgīr*, half of it bestowed on his sister who named the principal town of her share Malhārgarh, in honour of her husband, while her brother called the capital of his lands Nārāyangarh. On the death of Nārāyanjī his *jāgīr* passed to his son Banj Rao, who, when these lands passed to the Marāthās, became a *jāgīrdār* of the Holkar family. The *jāgīr* was resumed in 1805 by Jaswant Rao Holkar but restored in 1807, but was again resumed in 1818.

The country is a level plain. The Sau and Retam rivers water the *pargana*.

There are two *thānās* in the *pargana* at Jhārda and Piplia.

The Rājputāna-Mālwā Railway runs through the *pargana* with stations at Piplia and Tharod. The Malhārgarh station in Jaora State also lies near the border.

A metalled road runs from Piplia to Bhānpura passing through Nārāyangarh.

Rāmpura pargana.—This *pargana* lies between 24° 18′ and 24° 45′ N. and 75° 10′ and 75° 42′ E. in the north of the *zila* comprising 1 town and 122 villages and producing to the State yearly a revenue of Rs. 73,352. It extends over an area of 357 square miles. The headquarters are at Rāmpura.

In 1901 the population numbered 20,100 (males 10,302, females 9,798), of whom 14,221 or 70 per cent. were Hindus, 2,736 Musalmāns, 2,294 Animists, and 849 Jains.

The history of this *pargana* which was ceded to the Holkar in about 1752 has been already given under the *zila*.

The soil except in the north is fairly fertile. The *pargana* is traversed by many streams, the most important being the Chambal and its tributaries the Tulsai, Samri, the Idar, the Erada and Koki.

Sunel pargana.—This *pargana* lies between 24° 5′ and 24° 29′ N. and 75° 56′ and 76° 16′ E. in the east of the *zila* and is separated from the main *zila* by portions of Gwalior and Jhālawār. It contains 1 town and 76 villages with an area of 153 square miles assessed at Rs. 1,56,895.

In 1901 the population numbered 16,747 persons (males 8,612 and females 8,135), of whom 13,912 or 84 per cent. were Hindus, 492 Jains, 1,287 Musalmāns, and 1,056 Animists.

Prior to October 1904 there were three separate *parganas*, Sunel, Raipur and Kothadi. But in the reorganisation the three were combined to form the Sunel *pargana* with its headquarters at Sunel where the *amīn* in charge resides.

Sunel and Raipur were in Mughal days *mahals* in *sarkār* Gāgron, while Kothadi was one of the *mahals* of *sarkār* Kothadi Pirāwa with a revenue of 18,56,566 *dāms*.

From the documents in possession of the local *kānungos*, it seems that it was taken from its original Bhīl owners by one Kalyān Singh, a Gahlot Rājput, in the eleventh century. Gahlot Rājputs are still found in the neighbourhood of Sunel. The tract was included in the territory made over to Sawāi Jai Singh of Jaipur in 1734, and in 1739 passed

to the Peshwā who transferred it to the Ponwārs of Dhār. The Ponwārs made it over in *jāgīr* to Shivāji Shankar Orekar who was minister of the Dhār State. It was temporarily seized in 1800 by Mahārājā Jaswant Rao Holkar, but passed back to the Orekar family. Later on, it fell to Sindhia who was called in by Rang Rao Orekar, then at feud with the Ponwārs. The *pargana* again fell to Holkar in 1804 A.D. and has since remained in his possession.

The country is level with a few hills here and there. The soil about Kothadi is the best, that round Sunel consisting mostly of gravel. The supply of water is scarce and wells deep. The *pargana* is watered by the river Au, a tributary of the Kālī Sind which forms its western boundary. The greater Kālī Sind lies in the east of the *pargana*, the stream flows with great force, and it is almost impossible to cross it even in the boats when the river is at its height. There are several tanks in the *pargana*, but of no great size. This *pargana* is at present far away from the railway, but when the Nāgda-Muttra Railway is opened it will pass close by. The Jhālrāpātan-Agar road runs through the *pargana*, while a country road connects with Bhānpura.

There are two *thānās* in the *pargana* at Kothadi and Raipur. Principal places are Sunel (3,655), Raipur (1,548), Kothadi (1,328) and Hemada (700).

Raipur is noted for its onion cultivation. The onions are large and of good flavour.

A municipality has just been started (1907) at the headquarters.

Talen pargana.—A small isolated *pargana* lying between 23° 15′ and 23° 22′ N. and 76° 37′ and 76° 58′ E. formed by the two villages of Talen and Latāherī. The former is mentioned as one of the *mahals* of *sarkār* Sarangpur in the *Ain-i-Akbari*. The area of the *pargana* is 2 square miles, the revenue Rs. 2,836.

The population in 1901 numbered 2,392 (males 1,160, females 1,232), of whom 1,820 or 79 per cent. were Hindus, 458 Musalmāns, 106 Jains and 8 Animists.

This territory was formerly included in the *duamali* lands, *i.e.*, held jointly by Sindhia and Holkar. Sindhia made over his share to the Rājgarh chief, who pays an annual *tānka* to the Gwalior Darbār. The same course was adopted by Holkar with regard to the Narsinghgarh chief. Holkar, however, retained independent possession of Latāherī village and joint possession of Talen. The flag of Sindhia is thus to be seen flying in one village and that of Holkar in another. Every

three years a position is chosen for the Holkar flag in front of the *pargana kachahari* office, the land being taken from the Pachor *tahsīl* of the Narsinghgarh State. Only one river flows through the *pargana*, the Newaj.

Country tracks connect the *pargana* with the Agra-Bombay high road. A metalled road runs from Chhapera *viâ* Khujner and Talen to the railway line at Shujālpur.

Zīrāpur pargana.—A detached *pargana* lying between 23° 54′ and 24° 16′ N. and 76° 15′ and 76° 34′ E. to the south-east with an area of 310 square miles yielding a revenue of 1,92,039 rupees. The headquarters are at Zīrāpur. It contains 186 villages. The population in 1901 numbered 35,271 (males 18,672, females 16,599), of whom 33,413 or 93 per cent. were Hindus and 1,424 Musalmāns. The two separate *parganas* of Zīrāpur and Māchalpur were combined into one in 1904. In the *Ain-i-Akbari* Zīrāpur is mentioned as a *mahal* of *sarkār* Sārangpur in the *sūbah* of Mālwā and yielded 6,027 *dāms* (Rs. 123) revenue.

No written documentary evidence is forthcoming as to the history of this *pargâna*. Tradition has it that the *pargana* fell to Sawai Jai Singh of Jaipur in 1734. On an appeal being made by the local *chaudhari* to the Peshwā, Malhār Rao Holkar was sent in 1738 to recover this tract, which then became Marāthā territory. In *Samvat* 1800 (1743) it was given to Malhār Rao in *saranjāmī jāgīr* for the support of his troops. The revenue accounts of receipts and expenditure continued to be sent to the Poona Darbār by Holkar till 1752, when the *pargana* was transferred by Holkar to the Lambhāte family as a *saranjāmī jāgīr* grant and continued under the control of that family till 1812, when it was resumed by Holkar.

The principal places are Zīrāpur (3,054), Māchalpur (2,994), Pīplia (1,077), Rāmgarh (944), Gangurni (670), Brāhmangaon (641), Parolia (607), Dhanoda (599), Dhatrāwada (598), Godhadpur (597), Lakhoni (589) and Badgaon (515).

The land is for the most part hilly. The Kālī-Sind flows along the western border separating it from Gwalior territory. Two tributaries the Chau and Chhapi are locally important. There are several tanks of which that at Zīrāpur is the largest and remains full all the year through. The *pargana* is subdivided into the *thānās* of Gangurni and Māchalpur. Unmetalled roads run to the Ujjain and Akodia stations of the Bhopāl-Ujjain Railway. The *pargana* was settled in 1865 for a term of 15 years and again in 1880. A survey for a revised settlement is in progress, and after it is complete, the settlement will be taken up.

Alampur pargana.—A small isolated *pargana* situated in the Bundelkhand Political Charge surrounding the town of Alampur (26° 2′ N.; 78° 50′ E.), 24 miles distant from Moth station on the Jhānsi-Cawnpore section of the Great Indian Peninsula Railway, to which it is connected by a fair weather road.

It has an area of 37 square miles assessed at Rs. 58,594. Lying on the alluvial tract of the Jāmna-Ganges *doāb* it shares in the physical features common to this region, the country being flat and the soil of only moderate fertility. The average rainfall is 30 inches. The Sonai or Sonabhadra and Pahūj are the only important streams. The *pargana* has a *thāna* Sulwan.

It is in charge of an *amīn* who is a Magistrate of the 1st class ; he is assisted by the *thānadār* of Sulwan ; a police force of 18 men under a sub-inspector is stationed at Alampur.

A small trade in grain exists, the chief commercial centres being Alampur and Sulwan. Religious fairs are held at Gethari, Kaduda and Kuthār villages.

The *pargana* came into existence in 1766 when Malhār Rao Holkar, the founder of the house of Indore, died suddenly at the village of Alampur. To provide for the upkeep of his last resting place 27 villages were obtained, or seized from the neighbouring chiefs of Datiā, Jālaun and Jhānsi, and their revenues devoted to this purpose. The Rājput chiefs, from whom the villages were probably taken by force, were long opposed to the erection of the dead Mahārājā's *chhatri*, and destroyed it several times when but partially complete ; finally, however, with the support of Sindhia the work was finished.[1] In 1857 the Datiā people again raided the *pargana* and drove the Indore officials from Alampur.

The population in 1901 numbered 16,711 (males 8,494, females 8,217), comprising 14,679 or 88 per cent. Hindus, 406 Musalmāns, 1,621 or 10 per cent. Animists, 5 Jains. Occupied houses 2,914.

There are now 26 villages in the *pargana*. The largest is Alampur, also called Malhārnagar with a population (1901) of 2,843 persons ; males 1,451, females 1,392. Constitution, Hindus 2,618 or 92 per cent., Musalmāns 223; others 2. A school, *vaidic* dispensary and a British post office are situated there.

The *pargana* was formerly included in the Nemāwar *zila*, but is now managed directly from headquarters.

[1] The old records are full of letters referring to this work and the destruction of the *chhatri* when nearly complete by the people of Datiā.

GAZETTEER.

A

Alampur, *pargana* Alampur, lies between 26° 2′ N. and 78° 50′ E. It is the headquarters of the *pargana* of the same name and is important only on account of the *Chhatri* of Malhār Rao Holkar who died there in 1766. Population (1901), 2,848 ; males 1,451, and females 1,392.

Antrī, *pargana* Nārāyangarh, *zila* Rāmpura-Bhānpura.—A small village, the headquarters of a *thāna* situated on the north bank of the Retam river in latitude 24° 19′ N., and longitude 75° 16′E., having an area of 2,901 acres, assessed at Rs. 1,869.

The population in 1901 numbered 730 (males 389, females 341), of whom 589 were Hindus and 114 Jains. Occupied houses 183.

Under the new road scheme a metalled road will pass through Antrī from Nārāyangarh to Rāmpura. Antrī was formerly the headquarters of the *pargana* of the same name, but under the new organization its status has been reduced to that of a *thāna*.

The village is an old one, and contains several temples, the oldest being that of Shri Naudurga Māta, where a religious fair is held on the lunar 15th of the month of *Pausha*. A legend goes that once several men cut their tongues out and offered them to the goddess. In four or five days' time the cuts healed and the tongue was miraculously restored. This practice of offering tongues continued as late as 1884 when the Darbār ordered that it should be discontinued. The following legend is related of this goddess. When the Chandrāwat Rājputs Shiv Singh and Shambhu Singh settled at Antrī, then only a small village, the goddess appeared to them in a vision and ordered them to dig for her image at Bhamawādi, which was discovered as foretold. The Chandrāwats shortly after were again warned by the goddess that Hurma, a queen of the Delhi Emperor, was going to Mecca, but was in danger owing to a flood on the Retam river. The Chandrāwats at once went and saved the queen. The queen summoned them and ordered them to visit Delhi, giving Shiv Singh and Shambhu Singh money for their expenses. She then returned to Delhi herself. Later on the Chandrāwats went to Delhi and were received by the Emperor, who confirmed them in possession of all lands round Rāmpura and Bhānpura. On their return from Delhi they invaded the country round Rāmpura, which was then held by Rāma Bhīl, and established their estate. The goddess has since become the tutelary deity of the Chandrāwats of Rāmpura. The State flag is

never unfurled to this day on the *pargana kachahari*, in honour of the goddess. The place from which queen Hurma was rescued is still called 'Rania Doh' or the queen's pool.

At a quarter of a mile from Antrī stands the *samādh* of a Nānak-panthi saint called Anunāthji. A religious fair is held here in the dark fortnight of *Phālgun*.

Besides the *thānādār's* office a school, a State post office, and an encamping ground are situated here.

The prevailing inhabitants are Rājputs and Gūjars.

B

Bāgli-ghāt, *pargana zila* Kātāphor, Nemāwar.—An important pass in the Vindhyas between Bāglī and Kātāphor (22° 43′—76° 33′). It is not in a good state but is used by empty country carts.

Balakwāra, *pargana* Kasrāwad, *zila* Nimār.—A large village and headquarters of a *thānā* on the Satak river situated in 22° 1′ N., and 75° 36′ E. The area of the village is 1,038 acres and the revenue Rs. 20,099. In 1901 the population was 814 (males 399, females 415), of whom 629 were Hindus, 152 Musalmāns, 31 Jains and 2 Animists. Occupied houses 163. Balakwāra is mentioned in the *Ain-i-Akbari* as a *mahal* in *sarkār* Bijāgarh, and is said to have been noted for its sweet melons. A fair is held here annually in honour of the god Bhairava, on *Vaishākh* lunar 15th (*Punam*). Balakwāra was originally the headquarters of a *pargana*, but since 1904 it has been amalgamated with the Kasrāwad *pargana* and reduced to a *thāna*. A vernacular school, a State Post Office and a *vaidic* dispensary are situated in the village. A weekly market is held every Saturday.

Balwāra, *pargana* Barwāha, *zila* Nimār.—A large village, and headquarters of the *thānā* situated in 22° 23′ north latitude, and 76° 2′ east longitude, on a small stream called Khalar. It is about a mile distant from Mukhtiāra station on the Rājputāna-Mālwā Railway. The Indore-Khandwa metalled road passes through the village. The area of the village is 3,587 acres assessed at Rs. 1,258. The population in 1901 numbered 1,136, males 635, females 501, comprising 1,042 Hindus, 47 Musalmāns, 25 Animists, and 18 Jains. Occupied houses 243.

The village lies in the Vindhyan range and is surrounded by jungle. It is popularly said to have been founded by Colonel Keatinge when he was in charge of Nimār. This, however, is wrong, although he may have repopulated it. Tieffenthaler (1756) mentions it as a stage on the route from the Deccan and adds that it has nothing to recommend it (manque d'agréments). A *sarai*, a camping ground, and an Imperial inspection bungalow are situated here. Balwāda is

under a *thānādār*, and it is about 12 miles by road from Barwāha, the *pargana* headquarters. A large tank affording good duck shooting is situated near the village.

Bargonda, *pargana* Mhow, *zila* Indore.—A village and headquarters of a *thānā* situated on the Nakedi *nāla* in 22° 33′ north latitude, and 75° 46′ east longitude. The population in 1901 numbered 645 (males 340, females 305), of whom 432 were Hindus, 121 Musalmāns, and 92 Animists. Occupied houses 114. Bargonda is noted historically as the place of Mahārājā Jaswant Rao's cantonment where he used to cast cannon. It was here, according to Malcolm, that he lost the sight of one of his eyes by the bursting of musket. Amīr Khān who was present at the time, however, says it took place at Maheshwar when he was firing at a floating light in the Narbadā.[1] The village of Bargonda is 6 miles south-east of the cantonment at Mhow and 19 in nearly the same direction from Indore. It is on the road from Indore to Maheshwar by the Jām-ghāt.

Barūd, *pargana* Khargon, *zila* Nimār.—A large village and headquarters of a *thāna* situated in 21° 45′ north latitude, and 75° 35′ east longitude at 1,029 feet above sea-level. It was formerly the headquarters of the *pargana* of the same name, but since 1904 has been reduced to the status of a *thāna* in Khargon *pargana*. It has an area of 1,874 acres, assessed at Rs. 2,759. The population in 1901 numbered 2,653 (males 1,376, females 1,277), of whom 2,098 were Hindus, 303 Animists and 252 Musalmāns. Occupied houses 614.

Barud is mentioned in the *Ain-i-Akbari* as a *mahal* in *sarkār* Bījāgarh in the *sūbah* of Mālwā, producing a revenue of 3,91,333 *dāms*. About a mile from Barud is a temple dedicated to Bhairava, locally held in high reputation; this deity is always invoked in epidemics. The village derived its name from a dense jungle of *Baru* (a reed) which has now been cleared. Barud is famous for its betel-leaves. A school, a *vaidic* dispensary, and a State post office are located here. Barud is 6 miles by country from Khargon.

Barwāha (Barwai), *pargana* Barwāha, *zila* Nimār.—An important town situated in 22° 15′ N. and 76° 5′ E., 33 miles south of the Mhow Cantonment. The town occupies a very picturesque site on the bank of the Choral river, a tributary of the Narbadā.

Population was in 1901, 5,902 persons (males 3,303, females 2,599), of whom Hindus numbered 4,545 or 77 per cent., Jains 241, Musalmāns 964 or 16 per cent., Christian 1, and Animists 151. Occupied houses 886.

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[1] Prinsep, *Amīr Khān*, 110.

Barwāha, which is said to have been originally called Babulikhera, was founded in A. D. 1678 by Rānā Surajmal, an ancestor of the present Zamindārs of Barwāha, who were in those days petty local chiefs. It is mentioned by Tieffenthaler, so must have been a place of some importance in about 1750. Barwāha, which fell to Sindhia in about 1778 was included in the district made over by him, in 1823, to British management for the liquidation of certain money payments which had fallen into arrears. In 1864 it passed entirely into the possession of the British together with the rest of the Nimār, and was incorporated in the Central Provinces. In 1868 it was made over to Holkar when certain districts were exchanged for lands held by him in the Deccan.

Barwāha is a place of importance and a growing trade centre. The opening of the new roads and the Narbadā Valley Railway which will start from this station should cause still further development. Barwāha was always a favourite resort with His Highness Shivājī Rao Holkar, who built a fine palace on the ridge overlooking the Choral valley. The palace is composed of separate buildings connected so as to form a chain, the narrowness of the site precluding the erection of a single large structure. An old fort now used for the district office and an old temple to Jayanti-Māta stand near the town. The town is managed by a municipality with an income of Rs. 1,300 a year.

An Imperial and a State post office, a school, a European dispensary, a *sarai*, and an inspection bungalow are situated in the town.

Barwāha stands on the Indore-Khandwa road and the Khandwa-Ajmer branch of the Rājputāna-Mālwā Railway, which both cross the Narbadā by a fine bridge, 2 miles south of the town.

Bāsoda, *pargana* Khudel, *zila* Indore.—A peak of the Vindhyas, rising to 2,488 feet above sea-level in 22° 38′ N. and 76° 18′ E. The name is probably derived from the numerous bamboos (*bāns*) which grow upon it. On the south it commands a view of Nimanpur-Makrār (Dhār) and the valley of the Narbadā and to the east looks on over the city of Indore. It is the highest peak on the Seoni and Rāghogarh side. A boundary pillar on the summit demarcates the boundary line between Dhār and Indore.

Baswa, *pargana* Sanāwad, *zila* Nimār.—A large village situated in 22° 9′ north latitude and 76° 10′ east longitude, with an area of 1,935 acres and a revenue of Rs. 3,116. The population in 1901 numbered 932 (males 492, females 440), of whom 783 were Hindus, 119 Animists and 30 Musalmāns.

Occupied houses 172. Baswa (Basnia) was the headquarters of a *mahal* in Akbar's time, under *sarkār* Bijāgarh. It has, however, declined in prosperity and the *pargana* headquarters have been moved to Sanāwad, about 3 miles north of Baswa. The metalled road from Indore to Khandwa passes through this village. Gūjars, Sutārs, Baniās, Pinjāras, Bhīls, and Chamārs are the prevailing inhabitants. Two streams, the Bichalī and the Bakut, flow near the village. An encamping ground is situated here.

Betma, *pargana* Betma, *zila* Indore.—A large village, the headquarters of the *pargana* of the same name, situated 1,800 feet above sea-level in 22° 41′ N. and 75° 40′ E., with an area of 1,990 acres, and a revenue of Rs. 4,192. The population in 1901 was 2,642 (males 1,285, females 1,357), of whom 2,051 were Hindus, 75 Jains, 497 Musalmāns, and 19 Animists. Occupied houses 1,719.

Betma is mentioned in the *Ain-i-Akbari* as a *mahal* of *sarkār* Māndu in the *sūbah* of Mālwā.

Betma stands on the metalled road from Indore to Dhār, which meets the Mhow-Nasirābād road at Ghātā-Billod. Metalled roads will be constructed under the new road scheme connecting it with Depālpur on the north and Hāsalpur on the south and the Chambal station on the Rājputāna-Mālwā Railway.

A fair known as the *Galakī-jātra* is held here in the month of *Chaitra*.

A State post office, a European dispensary, and a school are situated here. Betma is well known for its betel-leaf cultivation.

Bhamborī, *pargana* Bhānpura, *zila* Rāmpura-Bhānpura.—A small village the headquarters of a *thānā* situated in 24° 29′ N. and 75° 37′ E. with an area of 3,726 acres and a revenue of Rs. 776. Population, 1901, 339 (males 187 and females 152). Occupied houses 106. It is known as Bhamborī *khurd* to distinguish it from another Bhamborī called *buzurg*. The Piplia-Bhānpura road passes near it. The Chambal flows about 1½ miles from the village, and a big tank in the village irrigates a considerable tract of land. It is chiefly famous for its limestone quarries from which stone is exported in some quantity. The quarry is said to have been worked for the last 300 years.

Bhamnāla, *pargana* Bhīkangaon, *zila* Nimār.—A small village lying in 21° 49′ N. and 75° 56′ E., situated on the banks of the Beda river. It is assessed at Rs. 1,555. The population in 1901 was 395 (males 241, females 154), comprising 201 Hindus, 173 Animists and 21 Musalmāns. In 1834 the

river Beda was flooded and did much damage to the village. The predominating castes are the Rājputs, Telīs, Kāchhīs, Bhīls, and Balais. Bhamnāla was a *thānā* but it has now been abolished.

The new metalled road from Khargon will pass through the village.

Bhānpura, *pargana* Bhānpura, *zila* Rāmpura-Bhānpura.—An important town and headquarters of the *naib-sūbah* and *pargana* of the same name, standing on the Rewa 1,344 feet above sea-level, below the arm of the Vindhyan range which strikes east from Chitor in 24° 31′ N. and 75° 47′ E. It is situated on the Nīmach-Piplia-Jhālrāpātan road, 58 miles from the Nīmach station of the Rājputāna-Mālwā Railway, and 15 miles by road from Jhālrāpātan.

The foundation is ascribed to one Bhāna, a Bhīl. In the fourteenth century it passed to the Chandrāwats of Rāmpura, passing finally, in the eighteenth century, to Malhār Rao Holkar I. Bhānpura was one of Jaswant Rao Holkar's favourite places of residence. During the period of his insanity he was removed from here to Garot, as it was supposed that his madness was caused or augmented by the evil influence of a local demon. On October 28th, 1811, he died in camp at Bhānpura. His cenotaph stands near the town, a substantial building of no architectural merit, surrounded by a castellated wall. It is thus described by Tod: "The architecture is worthy of the barbarian Maharatha....its only merit is its solidity. There is a statue of this intrepid chieftain of the natural size; but it gives but a mean idea of the man who made terms with Lake atthe altars of Alexander....On the right...... is a smaller cenotaph to the memory of 'his sister who died shortly after him'. At this time (1821) the chief's favourite elephant and charger 'Mowah' were stabled near the cenotaph".[1]

In the town there is a palace containing a marble statue of Jaswant Rao, and an unfinished fort commenced by the same chief.

Population, 1891, 6,626; 1901, 4,639 persons; males 2,257, females 2,382, shewing a decrease of 30 per cent. since 1891. Constitution, Hindus 2,940 or 63 per cent., Jains 539, Musalmāns 1,144 or 24 per cent., Animists 16; occupied houses 963. In former days iron smelting was carried on to a considerable extent at Navālī village, ten miles north-east of the town. Jaswant Rao took advantage of this to establish a gun foundry at Bhānpura. Oranges grown in Jaswant Rao's garden are well known in Mālwā.

[1] *Rajasthan*, ii, 684.

A municipality has just been started (1905). Besides the offices of the *naib-sūbah* there are a school, a jail, a dispensary, and an inspection bungalow in the town.

Bheru-ghāt, *pargana* Mhow, *zila* Indore.—A pass in the Vindhyās near Sarai Talao in 22° 25′ N. and 75° 33′ E., through which the Dhār-Gujrī road passes. By this pass the Marāthās entered Mālwā and surprised and defeated Dāya Bahādur at Tirla in 1732.

Bhīkangaon, *pargana* Bhīkangaon, *zila* Nimār.—A village and headquarters of the *pargana* of the same name situated in 21° 52′ N. and 76° 2′ E. It has an area of 1,855 acres and yields a revenue of Rs. 411.

The population in 1901 numbered 275 (males 152, females 123), comprising 169 Hindus, 93 Animists and 13 Musalmāns. Occupied houses 56.

Bhīkangaon is mentioned in the *Ain-i-Akbari* as the headquarters of a *mahal* in *sarkār* Bijāgarh. There are many signs of its having once been a large place, an old wall with gates, a mosque having two inscriptions dated in the *Hijri* year 1053 (1643 A.D.) and a *baori*, said to have been erected by Ahalya Bai. It was one of the regular stages on the old route from the Deccan and is mentioned by Tavernier and others. A school, a State post office, a dispensary under an hospital assistant and a camping ground are situated here.

A metalled road will run from Bhamnāla to Bhīkangaon.

Bījāgarh, *pargana* Khargon, *zila* Nimār.—An old hill fort in the Sātpuras. It is situated 2,750 feet above sea-level in 21° 40′ N. and 75° 24′ E.

From 1534 to 1542 it was in the hands of a Rājput chief, Bhopat Rai (Bhūpat Singh), who was an ally of Mallu Khān (Kādir Shāh) of Mālwā and as it was never subjugated by Sher Shāh it was no doubt still held by this chief when it fell to Akbar in March 1562. It was then taken by Pīr Muhammad Khān, Adham Khān's successor as governor of Mālwā, a leader, of whom it is said that his "boldness and courage were greater than his judgment". He attacked Bījāgarh "the principal fortress of that country" and after a desperate fight took it by storm putting the garrison to the sword.[1]

Ferishta says Bījāgarh was built in the time of Rājā Bhoja, but local tradition assigns the fort to Rājā Bījā, one of the Gauli kings who occupied Nimār in the 14th century. In the *Ain-i-Akbari* we find that Bījāgarh was the headquarters of a *sarkār* in the *sūbah* of Mālwā with a *havelī* at

[1] E. M. H., iv, 391; v, 275; vi, 18.

Jalālābād which was the civil station of the *mahal,* and lay at the foot of the hill on which the fort stands.[1]

Its position in the centre of a wild forest clad region, infested by large herds of wild elephants, made it unsuitable as seat of the local administration and the headquarters were removed to Khargon where they have remained up to the present day.[2] In Aurangzeb's time this tract was removed from the *sūbah* of Mālwā and included in that of Khāndesh, *sarkār* Bījāgarh being one of the six *sarkārs* of the Aurangābād *sūbah.* It was governed by an officer acting under the orders of *sūbahdār* at Aurangābād. In 1707 the fort was held by a Rājput, Mohan Singh, who is termed "a rebellious *zamindār* in the difficult mountainous country of Bījāgarh," to whom Rājā Shāhu went when he was set at liberty by Prince Azam.[3] In 1719 Nizām-ul-Mulk was appointed governor of Mālwā. The next year, however, incensed at the methods of the Sayad brothers, he threw off his allegiance and proceeded towards the Deccan being joined by Rustam Beg who was then holding Bījāgarh.[4] In the last quarter of the 17th century, Marāthā expeditions were extended into Nimār as far as the Narbadā valley, and the customary and *chauth sardeshmukhi* (35 per cent. of the revenue of the province) was levied. In 1739, by the Convention of Barai Sarai *sarkār* Bijāgarh was made over to Peshwā.[5] By 1778 the whole of the Nimār had passed into the possession of the Marāthā leaders, Bijāgarh falling to Holkar.

The hill on which this fort stands is about a mile and a half in circumference. There are four gates to the fort, one of which faces to the east, one to the south and three to the north. Near the largest of the three northern gates are two tanks known as the "Ganesh tānka" and "Amīr tānka". The latter is also called 'Athāg' or unfathomable. Both are formed by excavations into the hill-side and are underground. Three tanks are also situated on the hill itself called the Chhatrī Talao and the other two the Sās-bahu Talao or the ponds of mother-in-law and daughter-in-law. Near this stands a *chhatri* of a Gauli king. The inscription on this *chhatri* was taken away by a Bhīl who is now very old and has lost his eye sight. On being questioned he stated that his daughter had taken it, and that it cannot be found. A piece of level ground near the tank is said to have been the market-place and though now overgrown with jungle, traces of stone and masonry are still visible.

1 Blochmann, *Ain.*, ii, 201.
2 *Ain.*, i, 122.
3 E. M. H., vii, 18.
4 *Ibid*, 490.
5 G. D. i., 461 (Doosai Sarai of Grant Duff).

To the east of this fort there is a temple dedicated to the Tanakeshwar Mahādev, where a great religious fair is held every year on the *Shivarātrī* day. Traders from the neighbouring *parganas* bring their wares and open booths here on the camping ground about a mile from the temple. Just over the *lingam* water is kept dripping from a spring in the side of the hill. The orthodox believe that the act of pronouncing the words "Har Har" will cause the water flow out in a large stream on to the emblem below.

At a short distance from this temple is a spot called the *sthān* of Pārvatī. A round stone with the impressions of two feet (*pāduka*) on it lies near a small hollow containing water, which is sipped by people as being blessed by the goddess. No one is allowed to dip his fingers in the waters as it would be an act of sacrilege. The *mandloī* (headman) is given the proceeds arising from the offerings of the pilgrims.

This fort is 20 miles from Khargon and 4 miles from Sāngwi. It is now in ruins.

Bijalpur, *pargana* Indore, *zila* Indore.—A large village about 4 miles south of Indore city, situated on the Bombay-Agra road in latitude 22° 40′ N. and 75° 54′ E. It was formerly included in the Harsola *pargana*, but in the reconstitution of *parganas* in 1904 was transferred to Indore.

Population in 1901 numbered 1,627 (males 840, females 787), comprising 1,535 Hindus, 59 Jains, 33 Musalmāns. Occupied houses 450.

Bijalpur is said to derive its name from a Rājput, Bīje Singh, who was the *zamindār* and *patel* of this place. The Rodwāl Brāhmans who were the *patwārīs* of the village quarrelled with Bije Singh's successor, Jay Singh, who killed one of them and for many years the village was distraught by the struggle between the two factions. Bijalpur passed to Holkar in 1733.

Bijalpur derives an interest as having been chosen by Sutherland as his base in the battle of Indore, fought on October 14, 1801.

The village was for a time held in *jāgīr* by Maina Bai, the companion of the profligate Tulsī Bai, who caused her favourite to be tortured in order to reveal where she kept her wealth. Maina Bai, however, took poison without surrendering her treasures. The village then remained for some time in the possession of Maina Bai's spiritual adviser.[1]

Bijalpur is noted for its sugarcane and ginger plantations, and *gūr* which commands a high price.

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1 Malcolm's *Central India*, i, 234 to 237.

A school has been started at Bijalpur and a State post office is also located here.

Bijāsani, *pargana* Sendwa, *zila* Nimār.—A small village situated in 21° 34′ N. and 75° 7′ E. Population was in 1901 26 (males 14, females 12). A police station is situated here.

This village is of importance only on account of a large fair which takes place on *Ashwin Sudī* 9th, *i.e.*, the day previous to *dasahra*, in honour of the goddess Bijāsani. This fair is attended by large numbers from all parts of Nimār and also Amalner and other parts of Khāndesh and from Khandwa and other distant parts. On the *dasahra* day a State offering of a goat is made to the goddess as well as numerous private offerings of goats and fowls. This place formerly belonged to the Rānā of Barwānī and *sanads* of Rānā Mohan Singh are in the possession of many people. The erection of this temple has been ascribed to two different persons, one account stating that it was built by a Rānā of Barwānī and another that it was the work of Gumān Nāik, father of Khāja Naik; probably the Rānā repaired or restored it.

Bijāsani lies at the foot of the Gwālanghat or Sendwa pass, the top of which is guarded by a small fort called Bhavargarh or Borgarh.

Bijwar (Bijawād), *pargana* Kātāphor, *zila* Nemāwar.—A village situated about eight miles north of Satwās in 22° 46′ N. and 76° 35′ E. It has an area of 1,462 acres and is assessed at 957 rupees.

The population in 1901 numbered 358 (males 177, females 181), of whom 210 were Hindus, 27 Musalmāns and 121 Animists. Occupied houses 48.

It was apparently granted, in later Mughal days, to some Jāts. In the 19th century it fell to the Pindāris, Sindhia and the British Government successively, passing to Holkar in the exchange of territory effected in 1861.

To the west of the village on the banks of the Dhatūni river stands the old temple of Bijeshwar Mahādev.

The ruins of several Jain temples and many Jain images are lying on an adjoining hill called the Bandarpekāna. The fine carved stones of these temples are now being used to build a temple to Mahādev. No inscriptions have been found here.

Bolia, *pargana* Garot, *zila* Rāmpura-Bhānpura.—A large village, the headquarters of a *thāna*, situated 11 miles south-east of Garot in 24° 14′ N. and 75° 50′ E. Though at present only connected by an unmetalled road with Garot, a metalled

road is about to be constructed. It has an area of 2,592 acres, the revenue being assessed at Rs. 2,621.

In 1901 the population numbered 1,378 (males 690, females 688), of these 929 were Hindus. Occupied houses 332. It was formerly the headquarters of the Satkheda *pargana*, but is now only a *thānā*. It is a considerable local commercial centre, being especially noted for its dyeing work, the dyed carpets called *jājams* being much prized and finding a ready market. It also enjoys reputation for its indigo dyeing. A weekly market is held on Saturday, which is attended by large numbers of persons, and has given the place the name of *Hātwāla-Bolia*. This village was long included in the *khāsgi* villages. In the 15th century, according to tradition, Bolia belonged to Bhīl *zamindārs*, who were dispossessed by the Laplia Sondhias. Fifty years later the Sondhias were ousted by the Deora Thākurs of Haripura. The Haripura Thākurs imported Kadawe Kunbis from Gujarāt to cultivate the land, who ultimately became the *zamindārs*, and were recognized by the Chandrāwats of Rāmpura as *patels* of Bolia, and granted *parwānas*.

The place was raised to importance in the 18th century by Mādho Singh of Jaipur.

A State post office, a school and a *vaidya's* dispensary are located in the village.

Borgarh (Bhavargarh), *pargana* Sendwa, *zila* Nimār.—A small fort built in Marāthā style at the top of the Sendwa pass or Gwālanghat in 21° 35′ N. and 75° 6′ E. It was apparently built to guard the pass and is said to have long formed the headquarters of the notorious Bhīl leader Khāja Naik who gave much trouble in the mutiny. Up to recent times a guard of 10 sowārs was kept here, but they have now been replaced by 4 *chaukīdārs*. The fort is in bad repair, almost in ruins.

Brāhmangaon, *pargana* Brāhmangaon, *zila* Nimār.—A large village and headquarters of a *pargana* situated on the south bank of the Narbadā in 22° 7′ N. and 75° 22′ E. The place is reached by the Agra-Bombay road *viâ* Khalghāt and Davona and also by boat from Maheshwar.

The area of Brāhmangaon is 2,198 acres and the revenue Rs. 1,437.

The population in 1901 numbered 1,399 (males 754, females 645), of whom 1,106 were Hindus, 235 Musalmāns and 58 Animists. Occupied houses 243.

Brāhmangaon is mentioned in *Ain-i-Akbari* as the headquarters of a *mahal* under *sarkār* Bijāgarh in the *sūbah* of

Mālwā. There are several *ghāts* on the Narbadā. Brāhmangaon contains many temples, among which those of Sukānand and Mukheshwar Mahādev are said to have been built by Ahalya Bai and are maintained by the State.

To the south of the village is the Kharia nāla where the remains of salt works are still to be seen.

Besides the *pargana* offices a State post office, a camping ground, a *dharmashāla,* a *vaidic* dispensary and a school are located here.

A metalled road from Brāhmangaon to join the Thikrī and Talwāda road is under construction.

Budha, *pargana* Nārāyangarh, *zila* Rāmpura-Bhānpura.—A village of Nārāyangarh *pargana* situated in 24° 15′ N. and 75° 13′ E., with an area of 5,034 acres, the revenue demand being Rs. 3,639. The population in 1901 numbered 713 (males 356, females 357), of whom 600 were Hindus. Occupied houses 198.

There is a big tank affording good duck shooting in the cold weather.

In Mughal days Budha (the Budsu of Tod) was the headquarters of the *mahal* of the same name in the *sarkār* of Mandasor in the *sūbah* of Mālwā.[1] This *pargana* subsequently passed to the Rānā of Udaipur, who bestowed it upon Nārāyanjī Bārgal[2] as a reward for his excellent services. Nārāyanjī Bārgal was brother-in-law to Malhār Rao I, whose sister Gautama Bai that chief had married. Nārāyan granted half the *jāgīr* to his sister. The principal town of Gautama Bai's share was named Malhārgarh (now belonging to Jaora) in honour of Malhār Rao, while Nārāyan called his capital Nārāyangarh. Budha finally fell to Holkar and Bārgal became a *jāgīrdār* of the Indore State. The *jāgīr* was resumed by Jaswant Rao Holkar in 1805 but restored two years after. About 1813 it was again resumed and Shankar Rao Bārgal, who then held the estate, fled to Sitole. Some time after two villages were restored to him but were resumed in 1818. Most of the *pargana* is still in Holkar territory though Malhārgarh and the surrounding country was transferred to Ghafūr Khān, and now forms part of the Jaora State.

Budha was formerly a village of some commercial importance but has decayed.

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1 Blochmann, *Ain.*, ii, 209.

2 *Central India,* i, 119. n.

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Chāchrāpatī, *pargana* Silu, *zila* Nimār.—A broad stretch of level land in Nimār. It is named after the village Chāchra (21° 36′ N.—75° 23′ E.) *pāti*, meaning a level plain. This plain lies between the hills of Bījāgarh in the north and Tāsdīn Valī in the south approximately between 21° 33′ and 21° 37′ N. and 75° 13′ and 75° 30′ E. It forms a wide stretch of rich black soil of considerable depth capable of growing any crop. Numerous remains of wells and sugar mills show that the place was once highly cultivated. The old village list of *sarkār* Bījāgarh allots 13 villages to Chāchrāpātī. In Mughal days this tract, which was also known as the *Patkhāla pargana*, was noted for its wild elephants.

Chainpur (Cheinpur), *pargana* Bhīkangaon, *zila* Nimār. A small village and headquarters of a *thāna* situated in 21° 43′ N. and 76° 4′ E. on the eastern bank of the Beda river, about 1,050 feet above the level of the sea. The area of the village is 1,736 acres, assessed at Rs. 257.

The population in 1901 amounted to 224 persons (males 124 and 100 females), comprising 64 Hindus, 154 Animists and 6 Musalmāns. Occupied houses 52. Chainpur is mentioned in *Ain-i-Akbari* as the headquarters of a *mahal* in *sarkār* Bījāgarh, being known as Chainpur-Chamārī.

There is a small fort at Chainpur on the arch of which there is a stone inscription written in Urdu characters. The inscription contains the name of *zamindār* Rānā Raibhā Singh, of *pargana* Chainpur. A camping ground is situated here.

Chandwāsa, *pargana* Chandwāsa, *zila* Rāmpura-Bhānpura.—The headquarters of the *pargana* of the same name situated in 24° 12′ N. and 75° 31′ E. It is connected by unmetalled roads with Garot, Rāmpura and Sītāmau. A metalled road is to be constructed to Garot.

The area of Chandwāsa is 5,550 acres and the revenue demand Rs. 3,201.

In 1901 the population numbered 1,358 (males 715, females 643), of whom 1,195 were Hindus. Occupied houses 324.

It lies about 20 miles to the south of Rāmpura and about 150 miles from Indore. It appears to have been a Bhīl settlement, the original owners being ousted by the Rājputs, and is said to have received its name from its founder one Chanda Bhīl. The Dhamnār caves about 3 miles distant and the remains of a settlement near the caves, point to its being populated some 1,200 years ago.

Malcolm states that Chandwāsa was the headquarters of a *pargana* in Malhār Rao II's time containing 40 villages and that a *hāt* or weekly market was held here every Tuesday; this weekly market has been discontinued since the last famine. A school, a European dispensary under an hospital assistant and a police station are situated here.

There are tanks near Chandwāsa where fair duck shooting is obtainable.

Chikhalda, *pargana* Chikhalda, *zila* Nimār.—A large village situated on the north bank of the Narbadā in 22° 5′ N. and 74° 56′ E., 461 feet above the sea-level. It is 4 miles north of Barwānī to which it is connected by metalled road on either side or the river. A ferry crosses the stream. The nearest railway station is Mhow which is reached *viâ* Barwānī. The village has an area of 2,021 acres, assessed at Rs. 2,364. The population was in 1901 numbered 1,107 (males 639, females 468), comprising 829 Hindus, 170 Musalmāns, 100 Animists and 8 Jains. Occupied houses 214.

The earliest mention of the place is in a grant by Vākpatī Munja of Dhār (973—997), in which the piece of land assigned is described as the *tadār* (*vadār*) of Piparika (Piplia-village) on the Narbadā bounded by the Agārvā nāla, on the north by the rivulet flowing into the ditch or *nāla* of *Chikhillika* (Chikhalda); on the west by *Gardabha nāla*—the *Gardabha nāla* is the present *Shri Kardama-Kshetra* (Kharia river); on the south by *Pishācha tīrtha*.[1] The temple of Mahādev and a *ghāt* leading to the river have been cut out of the solid rock. A shrine to Chand Shāh-Vali, and another to the snake gods Bhilatdev and Takshakeshwar Mahādev stand to the east of the village.

Imperial and State post offices, a school, a *vaidic* dispensary and a camping ground are situated here. The nearest telegraph office is at Barwānī. Chikhalda is connected by metalled road with Kukshī *viâ* Nisarpur. This road will ultimately be continued to Sardārpur *viâ* Bāgh (Gwalior).

Choli, *pargana* Maheshwar, *zila* Nimār.—A large village which stands 721 feet above sea-level in 22° 15′ N. and 75° 42′ E., about 8 miles north-east of Maheshwar. The village is connected with Maheshwar by a country track. The village has an area of 4,881 acres, yielding a revenue of Rs. 4,343.

The population in 1901 numbered 1,605 (males 786, females 819), comprising 1,518 Hindus, 33 Jains, 33 Musalmāns and 21 Animists. Occupied houses 324.

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[1] A. S. W. I, iii, 100.

The village is an old one. It is mentioned in the *Ain-i-Akbari* as the headquarters of the Choli-Maheshwar *mahal* in *sarkār* Māndu. Choli was formerly the headquarters of the *pargana*, but after Ahalya Bai fixed her residence at Maheshwar the village began to decline in importance. There is a temple to Bhairon in Choli in which a fragment of a stone inscription has been found.

The temple of Gorī-Somnāth was built by Gautama Bai, wife of Malhār Rao I, and the *sabha mandapa* in front by Ahalya Bai. The ruins of some old temples (Jain) are also to be seen. A fair is held here on the lunar 14th of *Vaishākh* in honour of Bhairon which is attended by people from a long distance. In front of the temple is a *dīp-stambha* or lamp pillar on which a lamp used to be lighted and was visible from Rūpmatī's palace at Māndu.

A metalled road will be constructed between Maheshwar and Indore through Choli *viâ* Jāmghāt.

Choral, *pargana* Mhow, *zila* Indore.—A village situated on the Choral river in 22° 27′ N. and 76° 1′ E. It is also a railway station on the Rājputāna-Mālwā Railway.

The population in 1901 numbered 401 (males 216, females 185). Occupied houses 92.

Originally started as a mail-cart stage, Choral became a populous settlement in 1875 when the railway line was opened so far for traffic. A stone quarry exists near the village which supplies *murram* for the railway and the Indore-Khandwa road which passes close by the railway station.

D

Dahī (Dai), *pargana* Chikhalda, *zila* Nimār.—Situated about 7 miles north of the Narbadā in 22° 8′ N. and 74° 39′ E. Dahī is the chief place in the Dahī *thakurāt*. It stands 1,057 feet above the level of the sea.

Population in 1901 numbered 598 (males 323, females 275), of whom 261 were Hindus, 117 Musalmāns and 220 Animists. Occupied houses 117.

Akhe Singh Solankī is said to have received a grant in Mālwā from Ala-ud-dīn. Akhe Singh had three sons. A descendent of one of these named Gumān Singh Khusāl Singh left Umatwāra and came to Nimār in the 16th century and assisted in controlling the Bhīls for the Mālwā Sultāns and obtained Dahī.

The family now holds 40 villages. The Thākur pays Rs. 379-11 as *tānka* to the Darbār. The country round is very jungly.

Darji-Karādia, *pargana* Sānwer, *zila* Indore.—A village and headquarters of a *thāna* in Sānwer *pargana*, situated on the river Khān, in 22° 55′ N. and 75° 57′ E. The area of the village is 1,883 acres, assessed at Rs. 3,873. The population in 1901 was 471 (males 228, females 243), of whom 454 were Hindus and 17 Musalmāns. Occupied houses 110. The inhabitants of the village are Khātis, Balais, Brāhmans, Baniās, Gāris and Chamārs.

Dasnāwal, *pargana* Khargon, *zila* Nimār.—A small village situated in 21° 48′ N. and 75° 50′ E. with an area of 4,266 acres, assessed at Rs. 1,168. Population in 1901 was 220 (males 114, females 106). This place is of no importance except for a large religious fair held on the 15th of light half of *Vaishākh* in honour of the serpent god Takshaka. This god has a great reputation for curing snake bite.

Datoda, *pargana* Mhow, *zila* Indore.—Lies to the east of Harsola about a mile to the west of the Indore-Khandwa road in 22° 34′ N. and 75° 55′ E. Its area is 9,078 acres with a revenue of Rs. 12,869.

Population was, in 1901, 1,674 (males 816, females 858), comprising 1,506 Hindus, 129 Musalmāns, 28 Animists, 11 Jains. Occupied houses 423.

Datoda was formerly known as *Dākkan* (a witch) on account of its being a place noted for witchcraft. It is said to be named after one Debī Singh Rājput who is said to have inhabited it.

A small fort and two temples, one dedicated to Dharamrāj and the other to Ganpatī stand in it. On the luner 15th of *Kārtik* a fair is held near the temple of Dharamrāj.

Datoda was noted for witchcraft. In days gone by the people say such was the power of witchcraft here that vegetables were believed to drop blood if plucked without the permission of the owner. Several wild tales of this witchcraft are told by the village populace.

Dehrī, *pargana* Chikhalda, *zila* Nimār.—A large village and headquarters of the *thāna*, situated in 22° 18′ N. and 74° 57′ E., about 14 miles north of Chikhalda. The area of Dehrī is 1,800 acres and the revenue Rs. 1,584. In 1901 the population numbered 1,027 (males 519, females 508), of whom 585 were Hindus, 196 Animists, 147 Musalmāns and 99 Jains. Occupied houses 228. There are several Hindu temples and a Jain temple to Pārasnāth. A weekly market is held at Dehrī every Tuesday. The Uri flows to the east of the village. A vernacular school is situated at Dehrī.

Deogurādia, *pargana* Indore, *zila* Indore.—A very small village situated 6 miles to the south-east of Indore in 22° 40′ N. and 75° 56′ E., at the foot of the Deogurāria hill; it has an area of 862 acres assessed at Rs. 652. Population in 1901 was 183 (males 103, females 80), comprising 179 Hindus, 3 Musalmāns and 1 Animist. Occupied houses 46.

The village is of importance only on account of the yearly fair held there.

It is also noted for the temple to Sri-Gutkeshwar Mahādev erected by Ahalya Bai where this fair takes place annually on the two days succeeding the *Shivrātrī* festival. The fair is known in Indore as the *Mahāshivrātrī mela* or *Deogurādia-ka-mela*. By a grant of Aurangzeb the hereditary *kānungos* of Kampail have a right to a due (25 *dāms*) from every shop at the Deogurādia fair.[1]

The inhabitants of the village are Brāhmans,, Baniās, Buāji, Chamārs, most of whom are agriculturists. Stone and lime quarries were at one time worked in the hill, the material being carried to the Rājputāna-Mālwā Railway line when under construction.

Depālpur, *pargana* Depālpur, *zila* Indore.—A large village and the headquarters of the *pargana* of the same name situated in 22° 51′ N. and 75° 37′ E., about 24 miles from Indore. The area of Depālpur is 5,727 acres and the revenue Rs. 8,270.

Population in 1901 numbered 2,770 (males 1,330, females 1,440), of whom 1,968 were Hindus, 127 Jains, 673 Musalmāns and 2 Animists. Occupied houses 524.

Depālpur is mentioned in *Ain-i-Akbari* as the headquarters *mahal* of *sarkār* Ujjain in the Mālwā *sūbah*.

The place appears to have been founded by Deva-pāla Paramāra (1218—1230) who belonged to the Dhār family.[2]

There are several Jain temples, two of which have inscriptions dated in Samvat 1548 and 1659), respectively (A.D. 1491 and 1602).

Like many other places Depālpur has been fixed on as the scene of the *Purānik* tale of Shrāwan's abandonment of his parents and the name of Depālpur is never pronounced in the early morning in the belief that such an act is certain to cause some calamity to befall the person who pronounces it. When absolutely necessary this town is mentioned by other names such as "*Kholda Gaon*" the cursed village or "Fatehpur", or the town of victory. The latter name it received from the

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1 This *sanad* is dated 19th *Rajjab* in 42nd year (A. H. 1113) of the Emperor's reign or December 9th, 1701.

2 I. A., xix, 24, 348-351 ; xx, 83, 310.

success of Jaswant Rao Holkar, who about the year 1798 suddenly fell on Depālpur, from which Dudrenec had just withdrawn with his regular battalions, and utterly defeated the *pāga* horse (household troops) of Kāshī Rao. He thus obtained the horses and the funds which he sorely needed. This was the first enterprise of Jaswant Rao and marks the commencement of his career.

Malcolm mentions Depālpur in his Index as a place containing 1,035 houses and 3,844 souls. So that it has declined in importance. There is a big tank about 6 miles in circumference between Depālpur and Banadia. It is an artificial lake, and in all probability the dam was raised by Deva-pāla. On the dam of the tank is an old Jain temple, in which record shews that the image of Adināth was placed on Tuesday the 3rd of the light half of *Baisākh* in *Samvat* year 1548 (A.D. 1491).

The dam having gone out of repair, Mahārājā Tukoji Rao II spent 58,000 rupees on its repairs. An inscription states that this work was done to preserve the memory of his Mahārānīs Bhāgirathī Bai, Rādha Bai, Pārvatī Bai and his sons Shivājī Rao and Jaswant Rao. The repairs were begun on Wednesday the 2nd of the bright half of *Paush* in *Samvat* 1925 (A.D. 1868) and completed on Sunday the bright 7th of *Kārtik*, *Samvat* 1931 (A.D. 1874). On the completion of the work a temple was erected with six *lingams*. Five of these lie in a ring with the sixth in the centre. The five *lingams* have been named after his five wives, and bear names of Bhāgīrathi Tukeshwar, Rādha Tukeshwar, Pārvati Tukeshwar, Mhālsā Tukeshwar and Lakshmī Tukeshwar and the sixth Tukeshwar or Kutumbeshwar after the Mahārājā.

Duck and snipe are plentiful on the tank in the cold weather.

A weekly market is held here every Sunday and a religious fair on the first of the dark half of *Phālgun*.

A post office, a school and a European dispensary are situated here.

A metalled road runs from Indore to Depālpur. The nearest railway station is Chambal on the Rājputāna-Mālwā Railway. A road from the Chambal station to Depālpur and Betma, *viâ* Gautampura, is under construction.

A municipality has been started with an income of Rs. 720, the expenditure being Rs. 580.

Dewāsia-ghāt, *pargana* Kātāphor, *zila* Nemāwar.—A pass in the Vindhya mountains between Dewāsia (Gwalior), 22° 39′ N.—76° 32′ E., and Kātāphor *viâ* Hīrāpur and Jinwān villages. It is used by country carts.

Dhājra.—A peak of the Vindhyas 2,742 feet high, standing in 22° 26′ N. and 75° 52′ E. in *pagana* Mhow, *zila* Indore. The name is said to be derived from *dhwaja* a flag, the hill being used as a rendezvous by the *Girāssias* who erected a flag on the top of this peak as a signal for the surrounding chiefs to assemble.

Dhamnār, *pargana* Chandwāsa, *zila* Rāmpura-Bhānpura. —A small village situated at 24° 12′ N. and 75° 34′ E. It is of interest on account of the numerous old excavations, Buddhist and Brāhmanical, which exist there. The excavations are made in a low hill of coarse laterite of a very friable description.

The Buddhist excavations are situated at three points on the scarp of the hill, but only those on the southern face are of any importance. These consist of a series of rock-cut caves some consisting of dwelling rooms and others of *Vihāras* (monastery) and *Chaitya* halls (churches).

There are in all 14 caves of importance of which the *Barī-Kachahari* (big court house) and *Bhīm's Bazār* are the finest. The *Barī Kachahari* consists of a *Chaitya* hall, 20 feet square, containing a *stūpa*. It has a pillared portico enclosed by a stone railing cut to imitate a wooden structure. *Bhīm's Bazār* which is the largest cave in the series is curious as being a combined *Vihāra* and *Chaitya* hall. It is 115 feet by 80; unfortunately the roof has fallen in. The roof of the chamber in which the *stūpa* is situated is, as is often the case in such caves, rubbed in imitation of wooden rafters. The remaining caves are smaller. In one there is a recumbent figure of the dying Buddha; there are also figures of Buddha in other caves. The age of these caves is put at from the fifth to the seventh century, a century or two earlier than those at Kholvī.

The Brāhmanical excavation lies north of these caves. A pit 104 by 67 feet and 30 feet deep has been cut in the solid rock so as to leave a central shrine surrounded by seven smaller ones. The shrines have the appearance of an ordinary structural temple but are hewn out of the rock in which the pit was sunk, the spire of the central temple being on a level with the ground at the edge of the pit. A long passage cut through the rocks leads into the pit from the east. The temple, called the Chaturbhuj *Dharmarājeshwar-ka-mandir* or *Mahadev-ka-mandir*, was originally dedicated to Vishnu and contains a four-armed statue of that deity but a *lingam* has been added in front of the statue.

From its general similarity to the temple at Baroli Ferguson assigned it to the eighth or ninth century, a date

which is supported by some inscriptions found on the spot by Cunningham.

A similar series of caves about 25 miles off is situated at Polādongar, near Garot.

Further interest attaches to Dhamnār and Polādongar as being members of a series of caves, the others being at Kholvī, Awar and Benaiga in Jhālawār and at Hātigaon and Rāmagaon in Tonk, all within a radius of some 20 miles. There is little doubt that these formed the last refuge of the Buddhist community in Central India, perhaps in all India.[1]

Dhantalao ghāt, *pargana* Kātāphor, *zila* Nemāwar.—An important pass in the Vindhyan range between Dhantalao (Gwalior) and Bijāwar in 22° 46′ N. and 76° 35′ E. It is in comparatively good condition and carts coming from Indore into Nemāwar generally take this route.

A metalled road is being constructed through this pass from Indore *viâ* Khurel, Rāghogarh, Pānigaon, Kannod and Khātegaon to Nemāwar where it will join the Handia-Harda road and thus connect the Nemāwar district with the Great Indian Peninsula Railway at Harda.

Dharamrai (Dharmari), *pargana* Chikhalda, *zila* Nimār—A large village situated in 22° 3′ N. and 74° 45′ E., about 6 miles from Dahī.

The population in 1901 was 514 (males 257, females 257), composed of 241 Hindus, 267 Animists and 6 Musalmāns. Occupied houses 73.

The *jāgīrdār* of Dharamrai is a member of the family to which the Thākur of Dahī belongs. This place was formerly included in Dahī.

Various traces and remains of buildings lie round the village.

Dhargaon, *pargana* Maheshwar, *zila* Nimār.—A large village and headquarters of a *thāna* situated in 22° 12′ N. and 75° 47′ E. Dhargaon was formerly the headquarters of the *pargana* of the same name but is now reduced to the status of a *thāna*. It stands about 12 miles north of the Narbadā river on the Barwāha-Maheshwar road. The area amounts to 1,249 acres, yielding a revenue of Rs. 6,636.

In 1901 the population was 1,860 (males 931, females 929), comprising 1,577 Hindus, 194 Musalmāns, 78 Animists and 11 Jains. Occupied houses 329.

In the 18th century the village belonged to Sindhia who in 1844 assigned it to the British Government. In

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[1] Cunningham :— Archæological Survey Report, Volume ii, page 270.

1861 it was made over to Holkar in the exchanges which took place in that year.

A religious fair is held at Piplia village near the Dhargaon on the lunar 15th of *Mārgshīrsha*. A weekly market is held on Thursday.

A police station, a State post office, a school, a *vaidic* dispensary, a *dharamshāla* and an encamping ground are situated in the village. Dhargaon is about 4 miles east of Mandleshwar.

Dhavalī (Dhonlia), *pargana* Silu, *zila* Nimār.—A village and headquarters of the *thāna* of the name in the Silu *pargana*, situated in 21° 23′ N. and 75° 27′ E.

The population in 1901 was 343 (males 180, females 163), of whom 249 were Animists and 94 Hindus. Occupied houses 66.

About 12 miles from this village the Tāzdīn Vali peak rises. It is held in great reverence both by the Hindus and Muhammadans on account of the tomb of Tāzdīn Vali; in the month of *Shrāwan* people come from great distances to visit this tomb.

Dhavalī is situated on the Aner river and appears to be an old village as it contains the ruins of an old mosque and of a dam across the Aner river. It is the centre of the Nahal tribe of Bhīls and their chiefs who live in the district and receive a monthly allowance of nearly Rs. 300 a month for watching the passes of the Sātpurās. A metalled road from Dhavalī to Dhūlkot is to be constructed which will establish a line of communication between Khargon and Chopara in Khāndesh. Dhavalī is 18 miles from Chopara from which place a metalled road runs to Nardhāna station on the Tāpti Valley line.

Dudhakhedi, *pargana* Bhānpura, *zila* Rāmpura-Bhānpura.—A small village situated in 24° 26′ N. and 75° 46′ E., 6 miles south of Bhānpura. Population, 1901, 243; occupied houses 69.

This village is only important on account of the old temple to Devī which is visited by large numbers of devotees at all times of the year, but particularly at the *dasahra*. This deity is believed to be a great fulfiller of vows and people come from very long distances to ask for help, and return thanks for favours shown them. Sunday is a specially propitious day.

F

Fatehgarh, *pargana* Kātāphor, *zila* Nemāwar.—A small village situated in 22° 25′ N. and 76° 50′ E., about ten

miles south-east of Satwās. Population 96. The area amounts to 703 acres with a revenue of Rs. 176.

It is only important for the *sangam* (junction) of the Narbadā and Dhatūnī. A temple dedicated to the god Māruti (Hanumān) stands at the junction. In the middle of the river Narbadā stands a fort called *Jogaka-killa*. A fair is held at this place on the *amāvas* of *Ashwīn*, generally known as *Bhutadi Amāvas*.

G

Gārāghāt (*Mānpur ghāt*).—A pass in the Vindhyas in 22° 25′ N. and 75° 39′ E., also known as the Mānpur *ghāt* about three miles south-west of Mānpur. The Bombay-Agra road passes through this pass. The name *Gārāghāt* is of course derived from *gārā* or a large country cart, this road being used for heavy traffic.

Garot, *pargana* Garot, *zila* Rāmpura-Bhānpura.—Town and headquarters of the Rāmpura-Bhānpura *zila* and Garot *pargana* situated in 24° 19′ N. and 75° 42′ E.

The town appears to have originally been a Bhīl settlement, which fell to the Chandrāwat Rājputs in the fourteenth century.

At Polādongar, 14 miles east of Garot, there is a series of rock-cut Buddhist caves of the eighth or ninth century.

In 1811, Jaswant Rao Holkar was removed from Bhānpura to Garot as the madness from which he was then suffering was attributed to a local demon, who haunted the former place; later on he was again taken back to Bhānpura, and died there on October 28th, 1811.

At one time the Sondhias, who form the greater part of the surrounding population, caused much trouble by their turbulent behaviour and a detachment of the Mehidpur Contingent troops was stationed in the town from 1834 to 1842.

In 1822 Garot was a flourishing town with a population of some 6,000 persons. In 1891 its population was 4,388; 1901, 3,456 (males 1,710, females 1,746). Constitution, Hindus 2,814 or 81 per cent., Jains 254, Musalmāns 386, Animists 2. Occupied houses 912.

Besides the *zila* and *pargana* offices and *sūbah's* official residence, there are a school, a dispensary, a police station and an inspection bungalow in the town. Its decrease in prosperity has been caused by its distance from roads and railways. It has lately, however, been made the chief town of the *zila*: this and the fact that the Nāgda-Muttra branch

of the Bombay, Baroda and Central India Railway will pass through Shāmgarh about 3 miles east of the town, will rapidly restore its prosperity. A metalled road to Chandwāsa, Bolia and Rāmpura is under construction.[1]

Gautampura, *pargana* Depālpur, *zila* Indore.— A town and headquarters of a *thāna*, situated in 22° 58′ N. and 75° 35′ E., 33 miles north-west of Indore. It has an area of 3,220 acres, assessed at Rs. 9,106. It is usually called Runajī Gautampura to distinguish it from other towns of the same name. It lies 3 miles from Chambal station on the Rājputāna-Mālwā Railway to which it is connected by a metalled road.

The population in 1891 was 5,049 ; 1901, 3,103 persons (males 1,512, females 1,591), a fall of 38 per cent. in the last census decade, due to the famine of 1899–1900. Hindus numbered 2,026 or 65 per cent, Jains 141, Musalmāns 925 or 30 per cent., Animists 11. Occupied houses 804.

The town is comparatively a modern one having been founded by Gautama Bai of the Bārgal family, wife of Malhār Rao Holkar (1728—1766) after whom it was called. A curious concession was made in those days regarding residence in this town, all malefactors, even murderers, being safe from pursuit within its walls. Under the patronage of the Rānī and her famous daughter-in-law, Ahalya Bai, the place soon reached a flourishing state.

Gautampura is a considerable trade centre, its calico printing industry being of some repute and its cloths finding a ready sale at Indore and in the neighbourhood. A large market is held here every Wednesday.

A municipality has been lately (1905) started for the control of the town, the income and expenditure being Rs. 165 and 114, respectively.

There is a large temple to Shiva as Achaleshwar Mahādev, built by Gautama Bai, several smaller edifices and a monastery of the Rāmsanehī sect of devotees.

A school, a State post office and a European dispensary are situated in the town.

Ghāt-pīplia (Ghāt-pimplia), *pargana* Jhārda, *zila* Mehidpur.—A small village and headquarters of the *thāna* of the same name, situated in 23° 40′ N. and 75° 42′ E. on the right bank of the Siprā river which affords an ample supply of water throughout the year.

The area of the village is 1,056 acres and assessed revenue Rs. 894.

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[1] *Rajasthān*, Volume ii, Personal Narrative, Chapter XII.

The population in 1901 was 176 (males 86, females 90), composed of 175 Hindus, 1 Musalmān. Occupied houses 35.

The village contains a temple dedicated to Rāma at which a fair is held yearly. An encamping ground is situated near the village.

Ghāt-pīplia is 8 miles from Jhārda and 12 miles from Mehidpur by country tracks.

Gogaon, *pargana* Khargon, *zila* Nimār.—A large village of considerable local importance as a trade centre, situated on the banks of the Beda river in 21° 55′ N. and 75° 48′ E., 664 feet above the level of the sea. The area of the village is 350 acres and the assessment Rs. 296.

The population in 1901 was 2,564 (males 1,286, females 1,278), composed of 1,585 Hindus, 935 Musalmāns, 35 Animists and 9 Jains. Occupied houses 557.

Gogaon is an *ināmī* village held by the *Sar-Mandloi* Bhuskutte of *sarkār* Bījāgarh. It is held on a *sanad* dated 1162 *Fasli* (1754 A.D.)

A State post office, a school, the *sar-mandloi's* offices and a camping ground are situated here.

Gogaon lies on the Khargon-Sanāwad metalled road; another metalled road connects it with Muhammadpur. Much cloth printing by Chīppas is carried on here.

Gudla, *pargana* Rāmpura, *zila* Rāmpura-Bhānpura.—A small village in the Rāmpura *pargana* situated in 24° 39′ N. and 75° 38′ E., about 18 miles north-east of Rāmpura town. Population, 1901, 107.

It is of no importance except for the old fort of Chaurāsigarh, now partially in ruins. This fort was built by the Chandrāwats. It occupies a very commanding position which gave it a great importance in early days. The hill on which it stands is surrounded on three sides with the waters of the Chambal. On the eastern side the Chambal passes through a very small passage between two lofty rocks. A quaint legend is told in this connection. The passage through which the river flows was once closed by a continuous sheet of rock affording no passage to the river. An ichneumon made a hole in the side of the rock and lived there. The Chambal seeking an exit at last discovered the outlet, entered the hole and forced a passage. In course of time the breach widened and assumed its present dimensions. This narrow passage is still known to the people as the *navali-kā-dar* or the ichneumon's cave.

Gudla village was given in *jāgīr* to the Deora Rājputs of Barama, and was only resumed after the mutiny.

Gwālanghāt (Sendwa), *zila* Nimār.—A pass in the Sātpurās usually called the Sendwa pass, situated about 10 miles south of Sendwa fort. The pass is over 2 miles in length commencing at *Gwālanghāt chaukī* and ending at the fort of Borgarh. About half a mile from *Gwālanghāt chauk* is the temple of Bijāsani Devi. A fair is annually held here on the bright ninth of *Chaitra*, and is attended by people from both Khāndesh and Nimār. There is an old tank of considerable size with steps on all sides in front of the temple which has been lately rebuilt.

H

Harangaon, *pargana* Nemāwar, *zila* Nemāwar.—The headquarters of a *thāna*, situated in 22° 44′ N. and 77° 4′ E., with an area of 1,655 acres and Rs. 1,365 revenue.

The population in 1901 numbered 605 (males 287, females 318), including 359 Hindus and 146 Animists. Occupied houses 142.

Before 1904, this village was the headquarters of a *pargana*, but has now been reduced to the status of a *thāna*. In the division of this region between Sindhia and Holkar in 1782, Harangaon was not shared but a dual control established over it. In 1844 Sindhia's share of it passed with other villages to the British, from whom it came to Holkar in 1861.

A State post office, a *vaidic* dispensary, and a police station are situated in the village. An unmetalled road runs from Harangaon to Kannod and Nemāwar. Under the new scheme a metalled road will run from Kannod to Harangaon *viâ* Lilli.

Haranphāl (The deer's leap), *pargana* Chikhalda, *zila* Nimār.—A narrow channel in the Narbadā river a mile south of Dharamrai village (22° 3′ N.—74° 45′ E.).

The river at this spot is about 400 yards broad and obstructed by large masses of basaltic rock rising to 10 and 11 feet above the level of the stream, leaving three narrow channels through which the current rushes with great force. It is popularly supposed that a deer can leap across.

Harsola, *pargana* Mhow, *zila* Indore.—A large village and headquarters of a *thāna* situated three miles from Mhow in 22° 34′ N. and 75° 51′ E., with an area of 6,975 acres.

The population in 1901 numbered 2,031 (males 1,142, females 889), of whom 1,790 were Hindus, 237 Musalmāns and 4 Animists Occupied houses 502.

It was formerly the headquarters of a *pargana* but since 1904 has been reduced to the status of a *thāna*.

In 1818 Sir John Malcolm when looking for a suitable site for a cantonment encamped here in a garden which is still pointed out with pride by the inhabitants.

A religious fair is held here in honour of Amar Nāth Mahādev on the *Shivrātrī*. People from the Mhow Cantonment and the neighbouring villages come to bathe in the tank on that day.

The *thāna* offices, a State post office and a school are located here.

Hāsalpur, *pargana* Mhow, *zila* Indore.—A large village and headquarters of a *thāna* in the Mhow *pargana*, situated on the Chambal river in 22° 29′ N. and 75° 41′ E., with an area of 1,502 acres and a revenue of Rs. 5,543.

The population in 1901 was 2,215 (males 1,100 and females 1,115), comprising 1,661 Hindus, 59 Jains, 283 Musalmāns and 212 Animists. Occupied houses 464.

Hāsalpur was the headquarters of a *mahal* in *sarkār* Māndu.

Mention is also made by Abul Fazl of the fact that the vine here bears fruit twice a year and that the betel-leaf is very fine. This *mahal* was evidently in a very prosperous condition in those days. Malcolm states that the revenue of this *pargana* was reduced from Rs. 12,000 annually to 1,000 in 1820 owing to the desolate state of its villages due to Pindārī raids. It then contained 300 houses. It continued to be the headquarters of a *pargana* till 1904 when it was amalgamated with the Mhow *pargana*, and reduced to the status of *thāna*.

Though the fame of its vineyards has passed away it is still noted for its betel-leaf, numerous *pān* gardens, which are locally known as the *pāna-kā-tāndā*, being situated round the village. In 1857 a rebel leader, Bhāgirath Deswāli, was hanged on a small well called Mor Barda near the village. The spot where the execution took place is now held sacred by the people and a flag has been erected upon it. The villagers proceed to this place to perform their vows.

Three tanks are situated near the village, one being of considerable size and capable of irrigating about 119 acres. The other two, known as the Mithya *talāo* and Lendya *talāo*, are also used for irrigation.

The Bombay-Agra road passes within three miles of the village and a feeder metalled road is to be constructed connecting it with this road.

Besides the *thāna* offices a police station, a *vaidic* dispensary, a school and a State post office are located here. A post-man from the Mānpur imperial post office visits the village once a week.

Hāsalpur has a municipality, with an income of Rs. 104, the expenditure being Rs. 94.

Hātod, *pargana* Indore, *zila* Indore.—A large village and headquarters of a *thāna* in 22° 48′ N. and 75° 47′ E. Its area is 4,920 acres assessed at Rs. 9,549.

In 1901 the population numbered 2,570 persons (1,313 males and 1,257 females), of which 2,098 were Hindus, 294 Jains, 159 Musalmāns and 19 Animists. Occupied houses 692.

Prior to 1904 Hatod was the headquarters of the *pargana* of the same name ; but in the reorganisation of 1904 it was made a *thāna*. A school and a State post office are located here.

A metalled road passes from Indore to Depālpur *viâ* Hatod which is midway between Indore and Depālpur. The nearest railway station is Pālia on the Rājputāna-Mālwā Railway, 3 miles distant.

Hinglājgarh, *pargana* Bhānpura, *zila* Rāmpura-Bhānpura.—An old fort situated about 14 miles north of Bhānpura in 24° 40′ N. and 75° 50′ E. The position of the old fort is singularly picturesque. It stands 1,800 feet above sea-level and 300 above the surrounding country. On three sides densely wooded and deep ravines protect it from attack and on the fourth or northern side a natural wall of rock. It was always deemed impregnable until taken by assault on July 3rd, 1804, by Captain Sinclair with a detachment of Monson's ill-fated force. The fort covers an area of about two square miles and is surrounded by stone walls pierced by four gates called the Pātan-pol, Surat-pol, Katara-pol and Mandesri-pol. On one of the four large bastions known as the *Fateh-burj* an old gun still stands, cast, it is said, by Jaswant Rao himself.

No information exists as to its foundation, but it appears to have been built by one of the Jaipur chiefs. When Māhdo Singh made over the *zila* to Holkar he retained possession of this fort which was only made over to Holkar about 1800 by Rānā Rāj Singh.[1] The fort and its surroundings are now deserted, but up to the capture in 1804 a large weekly market was held here every Wednesday.

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[1] *Rājasthān*, i, 397.

The fort is named after the Goddess Hinglāj who is one of the best known forms of Devī in Western India. Tod notes that she is specially revered by Rājputs. Other places where she has shrines are at Mekrāna in Jaipur and Kolhāpur. The Teli Rājās of Baghelkhand also worshipped her.

I

Indokh, *pargana* Jhārda, *zila* Mehidpur.—Village and headquarters of a *thāna* situated on the right bank of the lesser Kālī-Sind river in 23° 44′ N. and 75° 49′ E.

The village is very picturesquely placed on the lofty river bank, a small fort, evidently built to guard the passage of the river, overlooking the fort. A stone *ghāt* leads down to the water's edge.

The area of Indokh is 1,093 acres and the assessed revenue Rs. 1,554.

The population in 1901 numbered 467 (males 244, females 223), comprising 391 Hindus, 43 Jains, 10 Musalmāns and 23 Animists. Occupied houses 141.

Though no records are forthcoming to show when the village was founded, it is evidently an old one as the remains of a temple of the 11th or 12th century have been used in constructing the fort and several old images are lying outside the walls. The remains of a gateway have been erected inside a small walled enclosure to form a shrine for a huge Ganpati. The stones are well carved. The *ghāt*, temples, and the forts were built by one of the Wāgh *jāgīrdārs* of Mehidpur. Near the *ghāt* the waters of two springs issue from carved Makara's heads, evidently remains of the old temples. The water is slightly warm.

The fort is built of stone and contains many portions of the old Hindu temple remains. In former days it was a frontier fort on the Gwalior and Dewās border and particularly important as an out-post for the control of the turbulent Sondhia community. It has two big gates on the east and west. The *thānādār's* office is situated within it.

A religious fair is held here on the 8th of the dark half of *Phālgun*.

Indokh is 6 miles from Jhārda and 18 miles from Mehidpur by country tracks.

Indore City (*Indor*, *Indūr*.).—Chief town of the State situated in 22° 43′ N. and 75° 56′ E. on the banks of two small streams, the Sarasvatī and Khān, tributaries to the Siprā.

The city stands 1,738 feet above sea-level and covers an area of about five square miles. The village of Indore appears to have been founded in 1715, when certain *zamindārs* from the village of Kampail, sixteen miles from Indore, came and settled on the banks of the Khān river, attracted by the trade which the camps of the Marāthā chiefs passing on their way to and from the Deccan gave rise to, this spot being one of the regular stages on the route north of the Narbadā. In 1741 they erected the temple of Indreshwar, of which the name Indore or Indor is a very common corruption. In 1733 the Indore district was granted to Malhār Rao Holkar by the Peshwā. Situation, Area and Name.

Ahalya Bai is said to have been attracted by the place and though Maheshwar remained the chief town of the State she moved the district headquarters here from Kampail. In 1801, however, its growing prosperity received a severe check during the hostilities between the Daulat Rao Sindhia and Jaswant Rao Holkar. On October 14th an engagement took place in which Jaswant Rao was defeated, and forced to retire to Jām in the Vindhya. The city was delivered up to the mercies of the notorious Sarje Rao Ghātke, who plundered the town, razed all houses of any importance to the ground, and inflicted every form of atrocity on the inhabitants, so that the wells in the neighbourhood were filled with corpses of unfortunate women who had committed suicide to escape dishonour.

Jaswant Rao always made Rāmpura and Bhānpura his administrative headquarters, and it was not till after the Treaty of Mandasor (1818) that Indore became the capital of the State in fact as well as in name.

In 1857 Indore and the neighbouring camp were the scene of considerable disturbances. Holkar's Muhammadan troops mutinied and after attacking the Resident's house on July 1st marched northwards to join the rebels at Gwalior. The Mahārāja, however, gave all the assistance he could and in spite of the demands of his troops refused to surrender a number of Christians to whom he had given sanctuary in his palace. Mutiny.

Since 1857 the city has continued to increase in importance as a trading centre.

The city has been enumerated four times, in 1820 the population numbered 63,560, in 1881 75,401, in 1891 82,984 and in 1901 86,686 (males 46,164, females 40,522), shewing an increase of 11,841 or 18 per cent., of 7,581 or 10 per cent. and of 3,702 or 4 per cent., respectively. Classified by religion Hindus in 1901 numbered 65,103 or 75 per cent., Sikhs 247, Jains 2,558 or 3 per cent., Pārsīs 7, Musalmāns 18,652 or 21 Census.

per cent., Christians 65, and Animists 54. Occupied houses numbered 18,979, giving 344 houses to each square mile and 4·9 persons per house. The mean density per square mile was 15,680·72. There were 878 females to every 1,000 males and 951 wives to 1,000 husbands. Of the whole population 13,527 were literate, of whom 1,918 had a knowledge of English ; 463 were females. The prevailing castes are Brāhmans 17,243 or 19 per cent. mostly from the Deccan, Banias 6,246 or 7 per cent., Rājputs 5,495 or 6 per cent., Marāthās 4,427 or 5 per cent. and Dhangars 3,554 or 4 per cent.—this is the caste to which the ruling chief belongs. Among the Musalmāns, Shaikhs numbered 9,509 or 11 per cent. and Pathāns 5,245 or 6 per cent.

Trade.

Indore is one of the largest trade centres in Central India, the chief articles of commerce being grain and opium.

Sub-divisions.

The city is divided into two main divisions: *jūnī* (old) Indore, and the modern city with its continually spreading suburbs.

Wards.

The town is separated into wards, generally named from the caste of their principle inhabitants, or called after persons of local importance. There is one main street in the city which leads across the Khān river into the great square in front of the palaces. The remaining streets are poor and narrow. There are no buildings with special claims to architectural importance in the city. The most striking being the old palace, a lofty and imposing structure towering above the rest of the town. To the west of the Khān river near the bridge stand the *chhatris* of the Mā-sāhiba Kesari Bai, wife of Jaswant Rao, Mahārājā Tukojī Rao Holkar II and Chimājī Rao Bolia Sāhib and a statue of Sir Robert Hamilton. Religious edifices comprise 455 Hindu and 14 Jain temples, and 131 mosques. Outside the city proper on the western side of the railway, lie the cotton mills, the new Town Hall, called the King Edward's Hall, and the State Officer's club, while to the east a new quarter known as Tukoganj is being opened out, containing the official residences of State officers and other houses. The remaining buildings of importance in the town are the new palace constructed by Mahārājā Shivājī Rao Holkar, the Tukojī Rao Hospital, State Offices, Guest House, English Madrassa, Jail, and Barracks for the Imperial Service and State Troops, and cenotaphs of deceased chiefs. The Holkar College stands upon the Agra-Bombay road, about two miles from the city. Outside the city the chief has four residences known as the Lālbāgh, Rālāmandal, Sukhniwās and the Hava-bungalow. Close to the last stands the half-built Sherpur Palace commenced by Mahārājā Tukojī Rao II. A large black buck preserve is maintained between Sukhniwās and the village of Bijāsanī.

The town is managed by a municipality instituted in 1870 and consisting of 17 members, four of whom are State officials. The conservancy, lighting, roads and general administration of the town are in its hand. Funds are obtained from cesses. The annual income is about Rs. 70,000, the expenditure Rs. 60,000. Municipality.

The city is watched by a force of 276 men of the State police under an inspector and sub-inspector. Watch.

A British and State post office, telegraph office and a State guest house are situated in the city. A telephone system working through a central exchange with the Residency has just (1907) been opened. Indore is situated on the Ajmer-Khandwa branch of the Rājpūtāna-Mālwā Railway, 440 miles distant from Bombay.[1] Communications.

J

Jagoti, *pargana* Mehidpur, *zila* Mehidpur.—A large village and headquarters of a *thāna* in Mehidpur *pargana*, situated 23° 24′ N. and 75° 51′ E., 14 miles south-east of Mehidpur town.

The area of the village is 1,920 acres with a revenue of Rs. 5,006.

In 1901 the population numbered 1,398 (males 715, females 683), of whom 1,298 were Hindus, 78 Musalmāns, 19 Jains and 3 Animists. Occupied houses 307. The village is an old one.

A fair is held here on the dark 5th of *Chaitra* which is attended by large numbers. The prevailing castes are the Anjanas and Brāhmans, who follow agricultural pursuits. The river Gāngi flows near the village. At Jeliakhedi 2½ miles north-east there is a lime quarry.

Besides the *thāna* offices a school and a State post office are situated in the village. The village was originally the headquarters of a *pargana* of the same name but was in 1904 reduced to the status of a *thāna*.

Jām (Chhoti), *pargana* Mhow, *zila* Indore.—A very small village situated 2,481 feet above sea-level in 22° 22′ N. and 75° 49′ E. Population, 1901, 57 (males 29, females 28). Constitution—Hindus 53 and Musalmāns 4. Occupied houses 15.

The place was formerly of consequence as commanding the important pass of Jām-*ghāt*. In 1818 it was ceded to the British and was guarded by a detachment from Mhow. It was restored to Holkar later on. A small fort stands here and an inspection bungalow now in charge of the forest department. Jaswant Rao, after his defeat at Indore in

[1] Since this account was written many improvements have been introduced, including the lighting of the town by electricity.

1801, took shelter at this place and remained here for some months. A tank lies near the village.

Jām-ghāt, *pargana* Mhow, *zila* Indore.—A pass formerly important as that by which the road from Maheshwar to Indore entered the plateau. It lies between the *Chhotī* Jām in 22° 22′ N. and 75° 49′E., and Bāghdara in 22° 18′ N. and 75° 47′ E. The pass is kept in repair by men specially employed for the purpose. Carts not too heavily laden can pass without difficulty. The pass is surmounted by a massive gate built in the time of Ahalya Bai. The gate bears an inscription recording that it was built in the *Samvat* year 1847, *i.e.*, 1791 A. D.

Shri Ganeshāyanamah. Swasti shri Vikramārkasya Samvat 1847 Saptābdhi nāgabhūshake 1712 yugma kusaptaika mise durmati vatsare. Māghe shukla trayodasyām pushyārke Budha wāsare Snusha Malhari Rāvasya Khande Rāvasya vallabha Shiva puja para nityām Brāmhana dharma tatpara Ahalyākhya babandhedam mārga dwāram sushobhanam
"Salutation to Ganesh! In the *Samvat* year 1847 of the Vikrama era, in 1712 of the *Shaka* era and in *Durmati Samvatsar*, on Wednesday the 13th of the bright half of the month *Māgh* under the *Pushya nakshatra* Ahalya, beloved wife of Khande Rao, and daughter-in-law of Malhār Rao, who is ever worshipping the god Shiva and ever ready to give alms to Brāhmans, has caused this gate to be erected."

(13th *Māgh Sudī* 1847 V.S.-13th Jan. 1791.)

The pass goes through the gateway which is about 25 yards long, 22 yards broad and 40 to 50 feet high. On both sides of the gateway are spacious porticos. Over these on the second storey are open galleries looking on the road below. In the southern wall three windows look on to the Narbadā valley below. At the top there is a raised square platform with holes for the posts of a *shāmiāna*. The walls are loop-holed and the eastern end is higher than the western. Some tanks for storing water have been made here.

The top of the gate commands a magnificent view. Standing at the top one looks down on the valley of the Narbadā, two thousand feet below, which presents a lovely panorama of miniature lakes, dense forests and green and golden fields. Behind, like a rampart, stretch out on either hand the great Vindhyan cliffs; while far away in the distance rise, in dull grey, the parallel ranges of the Sātpurās, the two lofty walls which guard the valley of Nimar and the waters of the sacred stream. Below lie the tanks of Choli and Mandleshwar and the temples, forts and *ghāts* of Maheshwar and Mandleshwar. On the south-east lie Padlia, Karai and Bāg and if the air be clear Barwāha and Balwāra, and even the pillars of Holkar's

bridge across the Narbadā may be seen. Of this gate the following story is told: A Marāthā, Ganpat Rao, stationed himself at the head of the pass and collected toll on horses and carts going through the *ghāt*. The proceeds of this tax called the *hātjhulai* he took to Ahalya Bai who refused to accept the money and ordered that it should be spent on some good work for the public benefit and with this money it is said the gate was erected.

A Muhammadan saint's tomb and two Europeans' tombs stand near the gate.

Below the fortress is a tank called Ahalya Bai's tank in which the Choral river is supposed to have its source. The river flows northwards and about 8 miles from Jām falls from some height into a tank called the Mendi *kund*.

Jānāpao, *pargana* Mhow, *zila* Indore.—A peak of the Vindhya range in 22° 27′ N. and 75° 45′ E., rising to 2,798 feet above sea-level. It forms the water parting of the Chambal and Kāram on one side and Gambhīr and Nakedī on the other. On the top there is a temple of Janakeshwar Mahādev facing the east. Behind the temple a stone *Gau-mukh* or cow's head is fixed, through which trickle the waters of a spring regarded as the source of the Chambal.

On the 15th of the bright half of *Kārtik* a fair is held here to which large numbers of people from all the adjoining districts come. The fair is very largely attended by the lower classes such as Bhīls, Chamārs, Balais and others and a large amount of country liquor is sold. The waters of the tank are supposed to have power of removing evil spirits from the body of possessed persons and people believed to be so affected are brought from distant places to bathe in it.

Jhārda, *pargana* Jhārda, *zila* Mehidpur.—A large village and headquarters of the *pargana* of the same name, situated 8 miles north of Mehidpur in 23° 37′ N. and 75° 47′ E. on the Gāngī, a tributary of the Siprā.

The area of Jhārda is 3,263 acres and the revenue Rs. 4,538.

Population in 1901 was 1,281 (males 663, females 618), of whom 1,037 were Hindus, 166 Musalmāns, 54 Jains and 24 Animists. Occupied houses 339.

The town is said to have been founded in *Samvat* 1209 (A.D. 1152) by Mandāljī Anjana who came from Gujarāt. The village is an old one and appears to have once been in a more flourishing condition than it is at present. In the centre of the main street some old images, which were dug up on the spot where a *Pīr's* tomb now stands, evidently an old

temple site, have been set up. Two bear dates *Samvat* 1226 and 1227 (1169 and 1170 A.D.) the third is that of a Jain *Tirthankar*. The walls of house are full of old remains. To the south of the village is a small modern shrine to Mahādev built up out of old temple remains, apparently on the site of an old shrine. There is a fine *chaupara* (well) in the town made of uncemented stone with a plaque let into the wall representing Nārāyana on *Shesh-nāg* and figures of Bhawānī killing the Mahishāsūr, *Kāmdhenu* with the *Kalpa-vriksha*, etc. Many *sati* stones are scattered round the place and a modern *chatri* of *Samvat* 1913 (A.D. 1856).

Anjanas, Kumāwats, Mahājans, Balais, and Chamārs are the prevailing inhabitants.

Jhārda possesses a police station, a State post office, a school, a *vaidic* dispensary, and a camping ground.

Jhārda (*Jārda*), *pargana* Nārāyangarh, *zila* Rāmpura-Bhānpura.—A village and headquarters of a *thāna* situated in 24° 20′ N. and 75° 12′ E. on the banks of the Retam river. It is 1,471 feet above the sea-level.

Population in 1901 was 279 (males 160, females 119), comprising Hindus 228, Jains 28, Musalmāns 20, and Animists 3. Occupied houses 92.

This village with eleven other villages was granted to a Thākur belonging to the family of the Rānā of Udaipur. Of the 12 villages granted to this Thākur 6 now belong to Gwalior.

The Piplia-Bhānpura road passes by this village.

K

Kākarda, *pargana* Maheshwar, *zila* Nimār.—A very small village the headquarters of a *thāna* situated in 22° 20′ N. and 75° 36′ E. on the Agra-Bombay road, 12 miles north-west of Maheshwar and 6 miles below and east of Māndu Fort. It is a *thāna* of the Maheshwar *pargana*; it has an area of 572 acres, assessed at Rs. 359.

Population in 1901 was only 68 (males 28, females 40), of whom 48 were Hindus, 20 Animists. Occupied houses 11.

The *thāna* office, a *dharamshāla* and a camping ground are situated on the village.

Kālā-kund, *pargana* Mhow, *zila* Indore.—A railway station on the Rājputāna-Mālwā Railway (22° 29′ N.—75° 56′ E.) and just below the *ghāts*. At this point special *ghāt* engines are attached, one being placed in rear of the train. The line rises from 1½ miles on a gradient of 1 in 60, and then of 1 in 40 until Pātal Pāni station is reached—a rise from the Narbadā bed of 1,300 feet in 33 miles and from Kālā-kund to Pātal Pāni of 700 feet in 6 miles. The place takes its name of

Kālakund, or the black pool from a tank in black basalt situated here. The country is wild and panthers are common in the neighbourhood. There is a waiting-room at the station.

Kampail, *pargana* Khurel, *zila* Indore.—This village lies in 22° 37′ N. and 76° 5′ E., 24 miles south-east of Indore city.

The population in 1901 was 1,475 (males 757, females 718), of whom 1,397 were Hindus and 78 Musalmāns. Occupied houses 314.

This village is mentioned in the *Ain-i-Akbari* as the headquarters of a *mahal* in the Ujjain *sarkār* of the *sūbah* of Mālwā. Up to Ahalya Bai's time it was the chief town of the *pargana*. She, however, transferred the headquarters to Indore and this village then lost its importance.

The *zamindārs* of Indore have long held it as their headquarters. A fort and the mosque of Zamzamāshāh *Pīr* stand here. Another fort called Pratābgarh lies not far off.

A religious fair called *Galki-jātra* is held here on the dark 5th of *Phālgun*.

Kanjārda, *pargana* Rāmpura, *zila* Rāmpura-Bhānpura.—A large village, the headquarters of a *thāna*, situated in 24° 40′ N. and 75° 16′ E. It has an area of 760 acres and is assessed at Rs. 5,367.

The population in 1901 numbered 1,534 (males 745, females 789), of whom 1,362 were Hindus, 120 Jains, 40 Musalmāns and 12 Animists. Occupied houses 401. Kanjārda is 28 miles from Nīmach.

Its history is not known but it was probably founded by Chārans who started the settlement of Gawāra about half a mile away. The Chārans were grain-carriers and owned large herds of bullocks.

A temple of Chaturbhuj stands in the village. The image of Vishnu is a large one and has the 24 *Avatārs* carved upon it. It is held in great veneration by the people of the surrounding villages.

A religious fair is held here every year on the *Amāwāsya* (new moon) of *Asārh* in honour of Vishnu. A small tank known as the "Turakya Talai" is situated near the village.

A country track connects Kanjarda with Manāsa, but under the new road scheme a metalled road will join these two places. Another country road runs from Kanjarda to Kukdeshwar *thāna* where it meets the Manāsa-Rāmpura metalled road.

Besides the *thāna* offices a *vaidic* dispensary is located here.

Kannod, *pargana* Kannod (Rājor), *zila* Nemāwar.—A large village, the headquarters of the *pargana*, situated about 20 miles from Nemāwar, in 22° 40′ N. and 76° 47′ E., with an area of 3,818 acres, assessed at Rs. 3,965. Nemāwar-Kannod road is under construction and a road from Indore to Kannod, *viâ* Rāghogarh and Bāgli is under consideration.

The population in 1901 was 3,645 (males 1,807, females 1,838), of whom 2,538 were Hindus and 883 Musalmāns.

A State school, a State post office and a dispensary in charge of an hospital assistant and two *sarais* are located here.

The village is said to have been founded in 1775 by two Gonds named Koki and Gotu Daroi. It has always been considered as the principal town of what was formerly known as the Nemāwar Panch Mahāl, the group of the five *parganas* of Rājor, Nemāwar, Satwās, Kātāphor and Harangaon. Originally these five *parganas* were held by the Nawābs of Bhopāl and on the decline of their power passed back to the Mughals. About 1745 Kannod passed to the Peshwā and finally, during the successive changes which took place in the ownership of this tract, to Scindhia and Holkar (1861).

Karai, *pargana* Maheshwar, *zila* Nimār.—A large village and headquarters of a *thāna* situated on the bank of Mālan stream in 22° 17′ N. and 75° 50′ E., having an area of 653 acres and a revenue of Rs. 1,439.

The population in 1901 was 961 (males 535, females 426), of whom 676 Hindus, 154 Jains, 72 Animists and 59 Musalmāns. Occupied houses 216.

The village is said to have been founded about 200 years ago; a temple of Shri Gangādhar Mahādev which was built in Ahalya Bai's time stands in it. A reservoir called the Gangajhira of great importance lies near the shrine. Many Brāhmans from the Bāgaud *pargana* of Dewās visit it.

There is also an old temple of Nāgnāth to the south of the village. The temple is maintained by a grant of *inām* land. A weekly market is held every Sunday. A State post office and an encamping ground are located here.

Karedi (Keradia), *pargana* Mākron, *zila* Mehidpur.—A large village and headquarters of a *thāna* in the Mākron *pargana*, 8 miles from Mākron, situated in 23° 32′ N. and 76° 17′ E.

It has an area of 3,396 acres and is assessed at Rs. 1,867.

The population in 1901 numbered 458 (males 226, females 232), of whom 448 were Hindus, 9 Musalmāns, and 1 Jain. Occupied houses 103.

The village is an old one and was it is said originally called "Kanakāwalipuri." There is a temple dedicated to Mahākāli.

A religious fair is held annually in honour of this Devī on the light 5th of *Phālgun* and is attended by large numbers from surrounding villages. There is a camping ground at Karedi.

Kasrāwad (*Kasraod*), *Chhoti*, *pargana* Kasrāwad, *zila* Nimār.—A village on the Khargaon-Maheshwar road, situated in 22° 6′ N. and 75° 42′ E., 5 miles west of the Kundi river and 3 miles south of Kasrāwad. The area of *Chhoti* Kasrāwad is 1,000 acres and the revenue is Rs. 4,876.

The population in 1901 was 544 (males 281, females 263), comprising 404 Hindus, 53 Animists and 87 Musalmāns. Occupied houses 101.

It is not known when this village was founded but not far from the present village the site of a large town called Kāma is pointed out and an old gate and some foundations shewn.

There is a tomb of one Kālekhān *Pīr* which is worshipped on the *dasahra* day. He is said to have been an officer in one of Dudrenec's battalions and to have been killed in a fight between Jaswant Rao and Dudrenec when the latter was serving Kāshī Rao Holkar.

A stone quarry was formerly worked here and the stone used on *ghāts* at Maheshwar.

Kātāphor, *pargana* Kātāphor, *zila* Nemāwar.—A large village, the headquarters of the *pargana* of the same name, situated in 22° 36′ N. and 76° 37′ E., on Chāndkesar river, with an area of 1,748½ acres, assessed at Rs. 1,803.

Population in 1901 was 1,516 (males 754, females 762), of whom 1,054 were Hindus, 265 Musalmāns, 167 Animists and 30 Jains.

In 1904 the two separate *parganas* of Satwās and Kātāphor were amalgamated, with Kātāphor as the headquarters, and Satwās was made a *thāna*.

The old name of this town was Kāwatāpur, of which Kātāphor seems to be a corruption. The old papers and *sanads* in the possession of local *zamindārs* shew that this tract was reclaimed and populated about *Samvat* 1363 (1306 A.D.) by the ancestors of the present *zamindārs* at Kātāphor. When this tract was divided between Sindhia and Holkar,

The population in 1901 was 930 (males 465, females 465), of whom 870 were Hindus, 58 Musalmāns and 2 Animists. Occupied houses 199.

It is said to have been founded by Bhīls in the 15th century. The Bhīls were driven out by the Muhammadans, possibly the Mālwā kings, though one Behāri Shāh is locally credited with this.

Khadaoda was the headquarters of the *pargana* till 1904, when it was amalgamated with the Chandwāsa *pargana*. The *thāna* headquarters, previously at Shankodhār, have been now moved to this place.

A school, a police station, a *vaidic* dispensary, a State post office and a camping ground are situated here.

A partially-metalled road connects Khadaoda with Rāmpura. Khadaoda is connected by country track with Chandwāsa. This latter road will, however, be metalled before long and a continuation to the south will connect it with Garot.

A weekly market is held here on every Saturday. The inhabitants are chiefly Dhākads, Mīnas and Gūjars.

Khajrāna, *pargana* Indore, *zila* Indore.—A large village situated 1,852 feet above sea-level, 4 miles north-east of Indore city, in 22° 44′ N. and 75° 59′ E. The area of the village is 3,761 acres. Revenue Rs. 10,000.

The population in 1901 numbered 1,321 (males 655, females 666), comprising 923 Hindus, and 398 Musalmāns. Occupied houses 305.

This village is included in the *jāgīr* of Shrimant Sāvitri Bai Sāhiba, second daughter of Mahārājā Shivājī Rao.

The village is not mentioned in the *Ain-i-Akbari* and is no doubt comparatively modern.

On a small elevation near the village is a temple of Ganapati built in the times of Ahalya Bai. A land grant has been assigned for the upkeep of the temple. A religious fair is held in honour of Ganapati on the fourth of the dark half of the month of *Paush*, which is largely attended by people from Indore and neighbouring villages.

On an elevated plateau to the east of the village stands a large Muhammadan tomb. It is known as the *dargāh* of Nāhar Shāh who was killed at Nāgda near Dewās. His headless trunk, however, is supposed to have reached Khajrāna and to have been buried in this tomb. The *dargāh* is visited by a large number of devotees from the city every Thursday. The *mujāwar* holds a land grant from the State for the maintenance of the *dargāh*.

Khajrāna is the chief place of the Nāyata Musalmāns where their Chaudharī resides. It is noted for the cultivation of ground-nuts and production of *gūr*.

Khargon, *pargana* Khargon, *zila* Nimār.—Town and headquarters of the Nimār *zila* and of the *pargana* of the same name, situated on the left bank of the Kunda (Kundi) river, a tributary of the Narbadā, in 21° 49′ N. and 75° 39′ E.

The population in 1891 numbered 9,174, in 1901, 7,624 (males 3,644, females 3,980), of whom 5,341 were Hindus, or 70 per cent., 2,218 Musalmāns or 29 per cent. and 65 Animists. Occupied houses 1,729.

Khargon appears to be an old town. In Mughal days it rose to considerable importance, becoming a chief town of *mahal* in *sarkār* Bījāgarh. In the time of Aurangzeb the headquarters of the whole *sarkār* was moved here from Bījāgarh and Jalālābād. A fort, palace and numerous tombs and mosques give ample evidence of its position in those days. The river bank here has been strengthened by a stone revetment and beautified with *ghāts*, none of which was built by Ahalya Bai.

It is a considerable trade centre and will develop rapidly when communications have been improved. Khargon has always been noted for its *al* (*Morinda tinctoria*) dye and though the industry is not now in so flourishing a condition as it once was, a considerable trade still exists.

Besides the *pargana* offices, a police station, a jail, a school, a European dispensary, a public library, and a post office are situated in the town.

Khargon is connected with Maheshwar, Mandleshwar and other places in the districts by metalled roads and with Sanāwad station, 8 miles distant, on the Rājputāna-Mālwā Railway.

Khāria, *pargana* Kātāphor, *zila* Nemāwar :—A small village the headquarters of a *thāna*, situated in 22° 20′ N. and 76° 45′ E. The village has an area of 2,123 acres, assessed at Rs. 1,211.

The population in 1901 was 396 (males 209, females 187), of whom 216 were Hindus, 137 Animists, 10 Musalmāns and 3 Jains. Occupied houses 78.

It came into the possession of Holkar in 1861. A weekly market is held here every Saturday. An unmetalled road runs from this place to Satwās and Kannod in the north, and to the Narbadā in the south.

Khātegaon, *pargana* Nemāwar, *zila* Nemāwar.—A large village and the headquarters of the Nemāwar *pargana*, situated

on the Bāgdi river in 22° 36′ N. and 76° 59′ E., 6 miles north-west of Nemāwar. It has an area of 5,092 acres, assessed at Rs. 5,128.

In 1901 the population numbered 1,671 (males 831, females 840), of whom 1,431 were Hindus, 171 Musalmāns and 69 Animists. Occupied houses 371.

This village was founded in 1793 by a Gond, Ramsa Daroi, and until 1831, when it became a *khālsā* village, remained in the possession of his descendants. The full name of the village is Hāriganj-Khātegaon, after Mahārājā Harī Rao Holkar.

It is a place of growing importance, being a local trade centre where many merchants reside. A ginning factory has been lately opened. Besides the *pargana* offices a State post office, a *vaidic* dispensary, a school and an inspection bungalow are located here.

Khenoi-ghāt (*Khawani*), *pargana* and *zila* Nemāwar.—A pass in the Vindhyas between Kheoni (22° 50′ N.—76° 57′ E.) and Daulatpur (Bhopāl). Carts pass by it to Ichhāwar and Sehore in Bhopāl.

Khilchipur, *pargana* Bhānpura, *zila* Rāmpura-Bhānpura.—A small village in the Bhamborī *thāna* about 12 miles from Bhānpura. It lies in 24° 38′ N. and 75° 45′ E., with an area of 15,460 acres and a revenue of Rs. 2,077. Population, 1901, 284 (males 136, females 148), of whom 138 are Hindus. Important only for the sport to be obtained in the neighbourhood, the jungles being a favourite resort for tiger.

Khudgaon (*Khurgaon*), *pargana* Bhīkangaon, *zila* Nimār.—A village and headquarters of a *thāna*, situated 18 miles north-east of Khargon in 21° 55′ N. and 75° 54′ E. The area of the village is 2,488 acres.

In 1901 the population was 455 (males 226, females 229) comprising 399 Hindus, 48 Animists and 8 Musalmāns. Occupied houses 106.

Khudgaon is mentioned in the *Ain-i-Akbari* as a *mahal* in *sarkār* Bījāgarh. An old mosque and several temples stand in the village.

Khudgaon was formerly the headquarters of a *pargana* of the same name but in 1904 it was reduced to a *thāna* under the Bhīkangaon *pargana*.

A vernacular school, a police station, a State post office and a *vaidic* dispensary are located here.

Khurampur, *pargana* Brāhmangaon, *zila* Nimār.—A small village and headquarters of a *thāna* in Brāhmangaon

pargana situated on the Bombay-Agra road in 22° 2′ N. and 75° 25′ E. It is assessed at Rs. 252.

The population in 1901 numbered 254 (males 141, females 113), comprising 212 Hindus, 28 Animists and 14 Musalmāns. Occupied houses 55.

No fair is held here, but at Khajūri, a village about 7 miles south-west of Khurampura, a large fair is held on the *Pūnam* (full-moon day) of the month of *Ashwīn*.

An imperial dāk bungalow, a *dharamshāla*, and several camping grounds are situated here.

Khurel (*Khudel*), *pargana* Khurel, *zila* Indore.—A large village and headquarters of the *pargana* of the same name, situated in 22° 42′ N. and 76° 6′ E., about 12 miles east of Indore. The area of Khurel is 1,032 acres, the revenue Rs. 1,860.

The population in 1901 numbered 726 (males 375, females 351), of whom 592 were Hindus, 21 Jains, 105 Musalmāns and 8 Animists. Occupied houses 182.

No fair is held in Khurel itself but at Setkheri, a small village about a mile distant, a religious fair is held in the month of *Phālgun*. The predominating castes are Rājputs, Kāchhis, Bāgris and Balais.

A *vaidic* dispensary, a school, a State post office, and a police station are located here.

The new metalled road from Indore to Nemāwar will pass through Khurel.

Kohāla, *pargana* Bhānpura, *zila* Rāmpura-Bhānpura.—A very small village of Bhānpura *pargana* about 6 miles west of Bhānpura town, in 24° 32′ N. and 75° 43′ E. The area of Kohāla is 7,042 acres and its revenue Rs. 1,622. Population in 1901 was 77.

This place, now only an insignificant village, was formerly the capital of the Chandrāwats. Old *sanads* in the possession of the local *Kāzī* and others also shew that it was at one time the headquarters of a Mughal *pargana*. A temple of the *Varāha* or boar incarnation of Vishnu with a large figure of *Varāha* occupies a prominent place. Temples to this incarnation are not very common in India. The pillars of this temple are exquisitely carved and appear to be of a very ancient date. There are remains of two Jain temples in the vicinity of this village, which are known as the *Sāsu* and *Bahuke Mandīr* or the temples of mother-in-law and daughter-in-law.

Unmetalled roads connect this village with Bhānpura, Khilchipur and the Rāmpura-Nīmach road.

Kothadi, *pargana* Sunel, *zila* Rāmpura-Bhānpura.—A large village, the headquarters of a *thāna* situated in 24° 10′ N. and 76° 1′ E. It has an area of 2,710 acres (4,336 *b.*), and a revenue of Rs. 4,405.

In 1901 the population numbered 1,328 (males 681, females 647), composed of 1,118 Hindus, 108 Jains, 62 Musalmāns and 40 Animists. Occupied houses 271.

Prior to 1904 it was the headquarters of a *pargana*, but was in that year amalgamated with Sunel, and reduced to the status of a *thāna*. It is 30 miles from Bhānpura and 16 miles from Sunel.

The *zamindārs* of this place state that Kothadi was once a prosperous town, and the headquarters of a big district under the Delhi Emperors. The Emperor Akbar once halted 3 miles from Kothadi and the spot was henceforth called *Parao* or the camp, becoming later on corrupted to Pirāwa, now in Tonk State. The *sūbah's* office was then removed to Pirāwa which rose in importance while Kothadi decayed. In the *Ain-i-Akbari* Kothadi-Pirāwa formed a *sarkār* of the Mālwā *sūbah* containing the nine *mahals* of Awar (Jhālawār), Badod, Alot (Dewās), Dag-dhalya, Ghosi, Basi, and Panch-Pahār, Runija and Sohet (Soyat) (in Gwalior). About 1726 the *pargana* fell to Jaipur, but passed two years later to Udaipur, while during 1734 and 1735 A.D. a sort of dual possession was exercised by the Rānā and Holkar. In 1736 it passed finally to Mālhār Rao Holkar. Villages in Pirāwa were granted by Malhār Rao to his wife Gautama Bai and formed her *khāsgi* or private estate. Kothadi was one of 4 villages thus granted in 1737. Altogether twenty villages were granted and continued *khāsgī* until 1808 when Pirāwa was given to Amīr Khān. Kothadi was then made *khālsā*.

There are several temples in the village, and one has a history connected with it shewing the rivalry between Jainism and Brāhmanism. This temple is now dedicated to Rāma and is named *Jain Bhanjan Jabareshwar Rāma*. Local traditions state that at the end of the 14th century Kothadi contained a large proportion of Jains to whom this temple belonged. Then a misunderstanding arose between the Jains and the government officials, and the former were obliged to leave the town and formed a separate colony near Kothadi, which they named Kothadi in memory of the Kothadi which they had left. The Hindus then removed the Jain images from the temple replacing them by images of Rāma, Lachhman and Sīta and the temple renamed as above which means "The mighty Rāma, destroyer of the Jains." The descendants of the Jain emigrants still visit Kothadi for worship and while within

the precincts of Kothadi *pargana* will neither eat nor drink anything; but after worshipping go to Pirāwa and there cook their food.

A State post office, a dispensary, a police station, a *dharmashāla* and a camping ground are situated here.

Country tracks run from Kothadi to Pirāwa and Sunel. Under the new road scheme a metalled road is to be made from Kothadī to Bolia.

The Nāgda-Muttra line now under construction will pass 48 miles from Kothadi.

Kothadi-Bardi.—A small hill in the Mhow *pargana*, *zila* Indore, rising to 2,071 feet above sea-level, situated between the villages of Ujeni and Murla in 22° 37′ N. and 76° 4′ E., 3 miles north-east of Tillor. The Siprā river is believed to take its source from the foot of this hill.

Kukdeshwar, *pargana* Manāsa, *zila* Rāmpura-Bhānpura.—A large village and headquarters of a *thāna*, 8 miles west of Rāmpura, on the Piplia-Manāsa road. It lies in 24° 29′ N. and 75° 20′ E. Kukdeshwar was formerly the headquarters of the *pargana* of the same name which has now been abolished. The village has an area of 7,568 acres with an assessment of Rs. 10,583.

The population in 1901 numbered 2,909 (males 1,493, females 1,416), comprising 2,605 Hindus, 183 Jains, 95 Musalmāns and 26 Animists. Occupied houses 735. The village is said to have been formerly called *Kanakeshwar-puri*.

On the banks of a tank stands the temple of Sahasra-Mukheshwar Māhadev which has a great reputation locally.

A small fort called the "Hamadka killa" stands 3 miles north of the village. Numerous *sati* pillars are scattered round the village, many bearing inscriptions mostly illegible.

A weekly *hāt* (mart) is held every Tuesday, and a religious fair on the *Shivārātrī*. The inhabitants are mostly Mālwā Khātis and Tambolis who cultivate a considerable amount of betel.

Kukdeshwar contains a Hindī school, a *vaidyas* dispensary and State post office, the *thānādār's* offices, an encamping ground and *sarai*.

Kundikheda, *pargana* Jhārda, *zila* Mehidpur.—A small village and headquarters of a *thāna* situated in 23° 36′ N. and 75° 51′ E., 6 miles east of Jhārda. The area of Kundikheda is 1,307 acres and the revenue Rs. 630. The population in 1901 was 130 (males 70, females 60), composing 130 Hindus. Occupied houses 31. It is said to have been

first colonised by Bhāts from Mārwār about 800 years ago. The village contains a temple of Rādha-Krishna which is supported by an *inām* grant of land. A fair is held annually on the 15th of the light half of the month of *Chaitra*.

Kusalgarh (Kosalgarh), *pargana* Mhow, *zila* Indore.— A village situated in 22° 28′ N. and 75° 55′ E. with an area of 29,962 acres and a revenue of Rs. 337. Population, 1901, 612 (males 292, females 320). Constitution—Hindus 89, Musalmāns 6, Animists 517. Occupied houses 104.

The village derived its name from the fort here which is said to have been founded by a Rājput, Kusal Singh. The fort stands 2,621 feet above the sea-level and encloses a space of nearly 8 acres with loop-holed high walls and platform mounted with antique cannon and with a store of ancient and heavy matchlocks which used to be fixed from rests. The fort on the south-east is protected by a steep scarp, on the west by the deep ravine called *kabutrikho* and on the northern side by the abrupt fall of the hill-side.

Kusalgarh was formerly a *thāna* which has now been abolished. A *gaddi* of the Mahārājā stands in the fort which is guarded by Bhīls.

L

Lawānī, *pargana* Lawānī *zila* Nimār.—A village situated in 22° 19′ N. and 75° 23′ E. The village which gives its name to the *pargana*, lies between the two streams of the Khuj and Chiri. It is connected by an unmetalled road with the Agra-Bombay road at Khujari. The area of the village is 925 acres while the revenue amounts to 702 rupees.

The population in 1901 numbered 644 (males 343, females 301), comprising 408 Hindus, 222 Animists, and 14 Musalmāns. Occupied houses 149.

Nothing is known of its ancient history but from the remains of a fort and other buildings it must have been a place of importance probably in the time of the Mālwā kings, when it was a military outpost. One of the Māndu fort gates is known as the Lawānī *darwāja*.

Formerly Lawānī was the headquarters of the *pargana* but it has now been removed to Tokī, 15 miles distant. Lawānī contains a State post office, a school and camping ground.

Lingapāni-ghāt, *pargana* and *zila* Nemāwar.—A pass in the Vindhyas in 22° 52′ N. and 77° 2′ E., a few miles north of Harangaon by which carts go to Ichhāwar and Sehore ***viâ* Dudia.**

M

Māchalpur, *pargana* Zīrāpur, *zila* Rāmpura-Bhānpura.—A large village and headquarters of a *thāna*, situated 6 miles east of the greater Kālī-Sind river in 24° 8′ N. and 76° 23′ E. The status of the village has been reduced from that of the headquarters of a *pargana* to that of a *thāna*. The village has an area of 655 acres with an assessment of Rs. 4,522.

In 1901 the population numbered 2,994 (males 1,494, females 1,500), of whom 2,589 were Hindus, 6 Jains, 3 Animists and 396 Musalmāns. Occupied houses 555.

The village which is said to be about 500 or 600 years old, was formerly called Hemākhedi after one Hema Bhīl, a local predatory chief, who was, it is said, driven out in *Samvat* 1539 (1482) by the *mandloi* of Chitor who renamed the village Māchalpur.

Feuds between the Bhīls and successive *mandlois* continued for many years and numerous *sati* stones mark the spots where the wives of *mandlois* killed in these feuds, mounted the funeral pyre. The *pargana* remained under the Delhi Emperors till *Samvat* 1789 (A.D. 1732). In *Samvat* 1790 (1733) it passed to Sawai Jai Singh of Jaipur and in 1800 to the Peshwās who made it over to Holkar.

Māchalpur was not a separate *pargana* under the Mughals but as now a part of the Zīrāpur *pargana* in *sarkār* Sārangpur.

The Kevada baori is famous and contains an inscription in Hindī.

There are two Jain temples standing on the tank near the village. The workmanship is good. Māchalpur has a vernacular school, the *thānādār's* offices, a State post office, and a *vaidic* dispensary.

Mahāgarh, *pargana* Manāsa, *zila* Rāmpura-Bhānpura.—A large village and headquarters of a *thāna* situated in 24° 24′ N. and 75° 13′ E., on the metalled road from Piplia railway station to Manāsa, about 20 miles from Piplia and 6 from Manāsa. It is the headquarters of a *thāna*. The area of Mahāgarh is 3,798 acres.

The population in 1901 numbered 662 (males 362, females 300), of whom 554 were Hindus. Occupied houses 275.

It was originally under the Bhīl chiefs of Rāmpura. They were ousted by the Chandrāwats in the end of the 14th century. When Mādho Singh obtained Rāmpura from his uncle he drove away the Chandrāwats. *Sanads* given by Mādho Singh are possessed by several persons in the village. It passed to Malhār Rao Holkar with other villages in about 1756.

A large fair is held every year about a mile from the village on the *Amvāsya* (new moon) of *Shrāwan*, in honour of Mahādev.

Besides the *thāna* offices, a State post office is situated at Mahāgarh.

Maheshwar (Maheshar, Choli Maheshwar), *pargana* Maheshwar, *zila* Nimār.—Town and headquarters of a *pargana* situated in Lat. 22° 11′ N. and Long. 75° 38′ E., on the north of the Narbadā river. It is usually called Choli-Maheshwar from the town of Choli, 7 miles north of it. The town occupies a most picturesque position on the edge of the river. Broad *ghāts* sweep upwards from the stream towards the fort and the numerous temples which stud the shore, while behind them towers the lofty palace of Ahalya Bai, the famous princess of the house of Holkar, temples, *ghāts*, and palaces being reflected in the wide stretch of deep quiet water at their feet. Maheshwar is the Māhishmatī or Mahissatī of early days. Kātyāyana in his commentary on Pāninī states that Māhishmatī derives its name from the prevalance of buffaloes (*mahisha*) in that region. It is connected traditionally with the ubiquitous Pāndava brothers and is mentioned in the Rāmāyan and Mahābhārata, while the Purānas refer to Mahishas and Mahishakas as the people of Māhishmatī.

Al Biruni[1] writing in the eleventh century states that he travelled from Dhār southwards to Mahumuhra (Maheshwar) and thence to Kundaki or Kondouhou (Khandwa) and the Namawar (Nemāwar) on the banks of the Narbadā.

Cunningham has identified the Māhismatī or Maheshwapura of the Chinese pilgrim Hiuen Tsiang with Mandla in the Central Provinces but almost certainly on insufficient evidence.[2] Hiuen Tsiang states that he went from Jajhoti or Bundelkhand north and north-east to Maheshwapura, which is a wrong bearing either for Mandla or Maheshwar. He, moreover, describes the country and people as being similar to the country and people of Ujjain, and notes the prevalence of the same sect, the Pāsupatas, a description which agrees with the country round Maheshwar but not with that round Mandla in the Central Provinces. He continues, that from Maheshwapura he went in a "backward direction" to the country of Gurjara (Gujarāt).[3] Numerous places which the *Māhismati Mahātmya* enjoins pilgrims to visit can be identified in the neighbourhood. The old Buddhist books,

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1 E. M. H. i, 60.

2 Cunningham's *Ancient Geography*, p. 488.

3 Beal's *Buddhist Records of the Western World*, I-208 ff. and *Life of Hiuen Tsiang*.

moreover, mention Māhishmatī or Mahissatī as one of the regular stages on the route from Paithana in the Deccan to Srāvastī in Nepāl; these stages being Mahissatī, Ujjain, Gonaddha (Dorāha) Bhīlsa, Kausāmbi and Saketa,[1] while the Mahābhārata mentions it as lying on the road to the south.[2]

Its earliest historical connection, however, is with the Haihaya chiefs, the ancestors of the Kalachuris of Chedis,[3] who from the ninth to the twelth century held much of Eastern and Central India. Their reputed ancestor the myriad-handed Kartaviryārjuna is supposed to have lived here. A well known legend tells how when visited by the Rākshas Rāvan he attempted to prove his strength by obstructing the course of the Narbadā, but the mighty stream burst in a thousand torrents through the spaces between his arms and formed the falls of *sahasradhāra*, three miles below the town.[4] The Hari Vansa attributes the foundation of the town to Rājā Mahishman[5] while it is still popularly known as "*Sahasrabāhu-ki-basti.*" The *Māhīshmatī Mahātmya* attributes the family of Māhishmatī to Māhishmana, a Haihaya chieftain and the boundaries of the Maheshwar *tīrth* are thus described:

Mandleshwar, Marathya, Karamdev, Sabhagaon, Asāpureshwari Kālbhairava, alluding to the shrine of Mandleshwar *puram* Mahādev, the confluence of the Kāram (Karmardā) and Narbadā, the temple to Asāpuri Devī at Asāpura village and that of Kālabhairava at Choli. The Haihayas were subdued in the seventh century by Vinayāditya,[6] the western Chālukya king, and Māhishmatī was incorporated into his kingdom. The Haihaya chiefs then served as governors under the Chālukyas and are always designated as belonging to the family of Kārtavīrya, hereditary "lord of Māhishmatī, the best of towns."[7] Similarly, in the 13th century, Haihayas were serving the Yādava ruler of Devgirī.[8] On the fall of Mālwā to the Paramāras in the ninth century Maheshwar seems to have been at first one of their principle cities. It lost its importance later on and during the time of the Muhammadan kings of Mālwā was regarded merely as a frontier post on the fords of the Narbadā. In 1422 it was captured by Ahmad I of Gujarāt from Hushang Shāh of Mālwā.[9] In Akbar's day it was the headquarters of the

1 Rhys Davids' *Buddhist India*, p. 103.
2 Dutt—Mahābhāratha, Udyoga Parva.
3 Bombay Gaz., pt. I, Vol. ii, p. 179; 225 to 229; 468 to 489.
4 Dutt—Rāmāyan, Uttarkānd, Sec. xxxvi and xxxvii.
5 Dutt—*Hari Vansa*, p. 137.
6 Bom. Gaz., Pt. I, Vol. ii, p. 189.
7 Bom. Gaz., Pt. I, Vol. ii, 439—450.
8 *Ibid*, 523.
9 *Bayley's Gujarat*, 106.

Choli-Maheshwar *mahal* of the Māndu *sarkār* in the *sūbāh* of Mālwā, Choli being the civil administrative headquarters, and Maheshwar the military post; the revenue was fixed at 9,68,370 *dāms*.

In about 1730[1] it passed into the possession of Malhār Rao Holkar. It did not however become a place of importance until 1766 when Ahalya Bai on the death of Malhār Rao Holkar assumed the reins of government and selected Maheshwar as her capital. Under her auspices it rapidly became a place of the first importance politically and commercially, while the appearance was improved by the erection of numerous temples and palaces. Tukojī Rao, who succeeded in 1795, maintained Maheshwar as the capital, but during the confusion which followed his death in 1797 its prosperity rapidly declined. In 1798 Jaswant Rao Holkar plundered the treasury, and it was when staying here that he lost his eye by the bursting of his matchlock while sitting on the bank of the Narbadā amusing himself with firing at a lighted *mashāl* (torch) floating on the river.[2]

Maheshwar continued to decline in importance, as, on his accession to power, Jaswant Rao resided chiefly at Rāmpura and Bhānpura, and after his death in 1811 and the Treaty of Mandasor in 1818, Indore finally became the real as well as the nominal chief town. From 1819 to 1834 Harī Rao Holkar was confined in the fort. Malcolm states that in 1820 the town still had 3,500 houses which would give a population of about 17,000 persons.

The population in 1891, 9,230, in 1901 numbered 7,042 persons (males 3,544, females 3,498), of whom 5,694 or 81 per cent. Hindus, 184 Jains, 1,016 or 14 per cent. were Musalmāns, 148 Animists. Occupied houses 1,882.

The town is famous for the manufacture of a special kind of coloured *sārī* and silk bordered *dhotis* which are exported in some quantity.

There are many buildings of interest in the town, though none of any great age, or special architectural merit. The fort as it stands at present, is of Muhammadan foundation, but an older structure must have stood there in Hindu days. Some mosques with three Muhammadan records dated 1563, 1682, and 1712 stand in it. Among the numerous temples and shrines, the most important is the *chhatrī* of Ahalya Bai. A fine flight of steps leads up from the river to the richly carved shrine which contains a *lingam* with a life-size statue of Ahalya Bai behind it. An inscription records that

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1 Mal. *C. I.* i, 121.

2 Prinsep; *Amir Khan*, 110.

this shrine and *ghāt* to the memory of Ahalya Bai, who resembled the Ahalya of ancient days. (*i.e.*, the wife of Gautama Rishi) and Tukojī who was designated "the great and generous *subedar*" were commenced by Jaswant Rao Holkar in *Samvat* 1856 (A.D. 1799) and completed in *Samvat* 1890 (A.D. 1833) by Krishna Bai, his wife. Other notable buildings are the shrine of Vithoba or Itojī, Jaswant Rao's brother, and the palace with the "*Kula devata*" or family gods of Holkars.

There are a school, a hospital, and State post office in the town.

Maheshwar is reached from the Barwāha (Barwai) station of the Rājputāna-Mālwā Railway, 28 miles distant by metalled road.

Makla, *pargana* Jhārda, *zila* Mehidpur:—A village situated in 23° 39′ N. and 75° 49′ E.

The area of the village is 4,060 acres with an assessed revenue of Rs. 2,017.

The population was, in 1901, 413 (males 209, females 204), of whom 383 were Hindus, 18 Musalmāns, 12 Jains. Occupied houses 104.

The place was founded by Anjanas who came from Gujarāt about 600 years ago, the date being given as *Samvat* 1422 (A.D. 1365). A temple of Mahākāleshwar stands in the village. It was erected in its present form in the 16th century. The materials, however, belong to a much earlier structure of the 10th or 11th century. An inscription refers to its re-erection in *Samvat* 1631 (1574 A.D.).

A fair is held here during the *Holī* in honour of the Mahādev. The prevailing inhabitants are the Anjanas, Sondhiās, Makwānas, Balais, and Chamārs. The waters of the Mandākini stream are here held up by a dam which must be of considerable age. The water is used for irrigation.

Mākron, *pargana* Mākron, *zila* Mehidpur.—A large village and headquarters of the *pargana* of the same name situated in 23° 31′ N. and 76° 7′ E.

The area of Mākron is 2,222 acres and the revenue Rs. 4,213.

The population numbered, in 1901, 1,129 (males 563, females 566), among whom were 1,012 Hindus, 59 Musalmāns, 31 Jains and 27 Animists.

Tradition affirms that the village Mākron was originally inhabited by one Dhāndu Rājput who in *Samvat* 1716 (1659 A.D.) refused to allow a Kunbī woman to commit *sati* here.

The woman cursed him fortelling his downfall and the rise of the Kunbīs in his place. Kunbīs, it may be added, are still the *patels* of this village.

In the 18th century the village was surrounded by a wall, pierced with four stone gates now in ruins.

The population consists of Rājputs, Kunbīs, Brāhmans, Baniās, Sutārs, Sunārs, and Pinjāras.

Besides the *pargana* offices it contains a State post office and a school.

Manāsa, *pargana* Manāsa, *zila* Rāmpura-Bhānpura.—Town and headquarters of the *pargana* of the same name standing 1,440 feet above sea-level, at 24° 29′ N. and 75° 11′ E.

Population, 1891, 5,139; 1901, 4,589 persons; males 2,316, females 2,273, a decrease of 12 per cent. in the last Census decade. Constitution—Hindus 3,600 or 78 per cent, Jains 205, Musalmāns 549, Animists 235. Occupied houses 1,200.

The town is ascribed to Mānā *Patel* of the Mīnā tribe. From an inscription in the temple to Khedāpati it must have been in existence in the 12th century. In 1749 it was held by Rājā Mādho Singh of Jaipur, falling to Holkar in 1752 with the Rāmpura district.

Besides the *pargana* offices there are a school, a dispensary, a post office, a Public Works Department, and an inspection bungalow in the town.

Manāsa is 18 miles by metalled road from Nīmach station and 26 from Piplia, both on the Rājputāna-Mālwā Railway.

Mandleshwar, *pargana* Maheshwar, *zila* Nīmār.—A large village situated in 22° 11′ N. and 75° 42′ E. It is the headquarters of the *naib sūbah* of Nimār who has charge of the *parganas* north of the river.

Mandleshwar is very picturesquely situated on the high northern bank of the Narbadā. The channel narrows considerably in front of the town and though easily traversed during the greater part of the year, becomes, in the rainy season, a roaring torrent often rising 60 feet above its normal level. A small Muhammadan stone built fort, now used as a jail, flanks the town on the east, while a fine flight of 123 steps leads down to the river expanding below into a wide *ghāt*. Mandleshwar is traditionally said to have been founded by a Mandan Mishra, a sage of Maheshwar, and is believed to be in the "Shankar Vijaya." It contains a palace built by Tukojī Rao II and several bungalows erected when it was a cantonment and the headquarters of the Nimār district under British rule. A small graveyard lies to the north containing

four tombs one, with a stone canopy and cross, of Richard Keatinge, aged 15 months, 1855 · another has lost the name but is dated 1850; the third is that of Captain Benjamin Hawes, of the Bengal Army, who was killed on August 22, 1859, in an attack on the fort. The fourth grave has no record on it. A Muhammadan cemetery with several large tombs lies a little to the south-east of the graveyard with some tombs of native officers and their wives. The place is supposed to be a very old one though there are no traces of ancient inhabitants. In Mughal days it was included in the Choli-Maheshwar *mahal* of *sarkār* Māndu of the *sūbah* of Mālwā, but was not of sufficient importance to be the headquarters of a *mahal*. It fell to the Peshwā in the 18th century. The town was in 1742 granted by Malhār Rao Holkar to a Brāhman, Vyankat Rām Shāstrī, whose family still holds a *sanad* for it. In 1819 it became the headquarters of the British district of Nimār, which until 1864 was managed by the Agent to the Governor General at Indore. In 1864 on the transfer of Nimār, to the Central Provinces, the administrative headquarters were moved to Khandwa, a station and junction of the Great Indian Peninsula and Rājputāna-Mālwā Railway. Mandleshwar was restored to Holkar in 1868.

The prosperity of Mandleswar is always attributed to Colonel R. H. Keatinge who was in charge of Nimār from 1852 to 1857 and 1860 to 1862. Its importance declined rapidly after the removal of the headquarters to Khandwa.

The population in 1901 numbered 2,807 persons (males 1,546, females 1,261), of whom 2,189 were Hindus or 77 per cent., 332 Musalmāns, 132 Jains and 154 Animists. Occupied houses 717.

The *naib sūbah's* office, a jail, a British and a State post office, a school, a European and *vaidic* dispensary, and an inspection bungalow are situated in the town.

Mandleshwar is 24 miles by a metalled road from Barwāha station on the Rājputāna-Mālwā Railway and 5 miles from Maheswar.

Mardāna *pargana* Kasrāwad, *zila* Nimār.—A large village and headquarters of the *thāna* situated on the south bank of the Narbadā in 22° 10′ N. and 75° 52′ E., 6 miles north of Khānāpur in Khandwa *tahsīl* of the Central Provinces. The area of the village is 2,616 acres yielding a revenue of Rs. 8,322.

Mardāna was formerly a *mahal* in *sarkār* Bījāgarh. In 1882 it was made a *thāna* in the Dhargaon *pargana*, being transferred to Kasrāwad in 1904.

The population was, in 1901, 1,128 (males 545, females 583), composed of 1,033 Hindus, 63 Musalmāns, 16 Jains and 16 Animists. Occupied houses 258.

The *patels* of this village are Morānas and assert that the place was originally called Morāna but has been corrupted to Mardāna. Originally only a fort, the place gradually extended. The fort is evidently old and contains a shrine dedicated to "Shri Mayura-dhwaja." Ahalyā Bai is said to have wished to make Mardāna her capital, but the Brāhmans objected saying that the chief town must not lie south of the Narbadā and the plan was abandoned. The village derived importance from lying in one of the routes from the Deccan to Hindustān. Raghunāth Rao Peshwā and his wife Anandi Bai visited the place in 1778. In 1740 the Peshwā Bājī Rao I died at Rāver, a village 3 miles from the Narbadā, just over the State border. His *chhatrī* stands by the *sarai*. This *chhatrī* is maintained by the State, a yearly grant of Rs. 125 being made for its up-keep. Mardāna contains several shrines and mosques which are supported by State grants.

A fair is held here in *Vaishākh* in honour of "Shri-Mayura-dhwaja". A weekly market is held every Thursday. There are some sand-stone quarries near the village. A State post office, a *vaidic* dispensary, a school and a *dharamshāla* are located here.

Mardāna is 10 miles from Mandleshwar and 6 miles from Dhargaon. The nearest railway station is Sanāwad on the Rājputāna-Mālwā Railway.

Mehidpur, *pargana* and *zila* Mehidpur.—Town and head-quarters of the *zila* and *pargana* of the same name. It is most picturesquely situated on the right bank of the sacred Siprā river, 1,543 feet above the sea-level, in 23° 29′ N. and 75° 42′ E., 24 miles north of Ujjain.

The population in 1891 numbered 8,273, and in 1901, 6,681 persons (males 3,303, females 3,378), of whom 3,954 or 58 per cent. were Hindus, 2,084 or 31 per cent. Musalmāns, 592 Jains, and 151 Animists. Occupied houses 1,632.

The town is said to derive its present name from a Bhīl Meheda who founded a settlement a little north of the present site. In Mughal times it was known as Muhammadpur, but the title was only an official one and never came into general use. After it fell into Marāthā hands the Wāgh *jāgīrdār* re-named it Mahatpur or "the great city" and its known indifferently as Mahidpur, Mehedpur and Mahatpur. The Wāgh family still holds land in the neighbourhood.

Mehidpur is supposed by Hindus to stand in the *Mahā-kālban* or great sacred forest of Mahākāl, which is said to

have formerly covered all the country round Ujjain. Mehidpur is for this reason always invoked by local Brāhmans in their *sankalpa*. Standing thus in the *Avanti-kshetra* it derives a special sanctity, and in 1897 when cholera interfered with the attendance at the great *Sinhast* religious fair at Ujjain held on the full moon of *Vaishākh* every twelfth year, some five thousand *sādhus* performed their ablutions in the Siprā at Mehidpur instead.

The town is divided into two separate sections known as the *kila* or fort and the *pura* or hamlet. The *kila* is an isolated quarter of the town surrounded by a bastioned stone wall, and situated on the river bank. It was built in the 18th century by the Wāgh *saranjāmi sardārs*, locally known as the Wāgh Rājās. Its streets are dark and narrow with tall stone built houses on either side often ornamented with graceful balconies and windows of carved wood.

Throughout the *kila* and on the *ghāts* along its western front are numerous remains of Hindu temples, destroyed during the Muhammadan occupation. The *pura*, which is also enclosed by a stone wall, though formerly a place of importance, is entirely lacking in buildings of merit or interest. Without the town to the east stands the tomb of Godad Shāh, a Muhammadan saint, from which a fine view of the town and river and the surrounding country is obtained. To the south along the lofty eastern bank of the river lie the remains of the old cantonment with its long avenue of stately Millingtonia and the remains of the picturesquely situated bungalows; to the west stands the *pura* with the *kila* beyond it, and across the stream a wide open plain, the field of the battle of Mehidpur.

The cantonment contains, besides the ruins of the old bungalows used by officers of the garrison up to 1882, and the Agency house, the Tālākunchi-ki-baori, built by one of the Wāgh Rājās. It is a magnificent well, standing in the old Agency house compound, and was used, it is said, as a courthouse by the Political Agent in the hot weather. Two *ghāts*, one for men and one for women, were built near the cantonment in 1878 and 1882. In 1857, just before the outbreak, a severe flood took place, the parade ground being submerged sufficiently to admit of the men swimming over it. After the mutiny Mehidpur became the headquarters of the Western Mālwā political charge, until 1860, when it was transferred to Agar. Until 1882, when it was finally abandoned, the cantonment continued to be garrisoned by native infantry. The town declined after it was abandoned as a cantonment, and in spite of the fertile nature of the surrounding country trade is not in a flourishing state for want of good communications

though a considerable amount of poppy is grown in the neighbourhood, and *chīk* (crude opium) is sent to Ujjain for manufacture into opium.

About two miles to the south-west across the river the battle field of Mehidpur is still marked by a small cemetery containing the graves of nine officers who fell on that occasion. Some of these still bear inscriptions to the memory of Lt. Donald McLeod, His Majesty's Royal Scots; Lt. Charles Coleman, Madras European Regiment, and Lt. Hancome of the same; Lt. Glen, 1st batt., or 3rd P. L. I.; Capt. Norton, the Rifle Corps, and Lt. Shanahan; Lt. Gorn (? Gern) of the same; Lt. Gibbins, 2nd batt., 18th Regiment; Lt. John Gibbings. Of these all were erected by the officers of the 3rd Division except the last, put up by R. Gibbings, brother of the deceased. The cemetery is surrounded by a good strong wall, the entrance being closed with a gate.

Sir John Malcolm, who commanded the forces engaged in this battle, arrived at Gannia village, 20 miles south of Mehidpur, on December 19th, 1817. On the morning of the 20th Tulsi Bai was murdered by Ghafūr Khān, and all negotiations fell through. Malcolm then pushed on along the right bank of the Siprā. The enemy were drawn up on the left bank so as to form the chord to a bend in the stream. The river was forded under a heavy fire and the position carried at the point of the bayonet. Except the artillerymen who, as usual, stood to their guns till they were bayoneted, Holkar's troops offered no effective resistance. The losses which were entirely due to the fire of Holkar's guns, amounted to 174 killed including 9 British officers and 605 wounded. Malcolm moved on to Mandasor on December 30th, where the Treaty with Holkar was signed on January 6th, 1818.

Mehidpur was selected as a station for the Mehidpur Contingent troops raised under the treaty, and remained a military station till 1882.

In 1857 signs of unrest manifested themselves in the Contingent, but no definite warnings were received. The outbreak was quite sudden and is thus described by an eyewitness :—

"On Sunday morning, the 8th November 1857, the United Malwa Contingent was attacked by Veelatees, Rohillas and Makranees, along with the budmashes of the city headed by the amaldar of Mehidpore amounting to from 4,000 to 5,000, armed with matchlocks, tulwars, etc. The engagement lasted in an unequal contest of eight hours with 250 of the Contingent against the above strength, from 7 A.M. until 3 P.M.,

when they captured our guns and we had to retire. The Musalmāns of the Contingent then turned on us."[1]

Captain Mills, the commandant of the Infantry, was wounded in leading a charge of Gwalior Contingent Horse. Some sepoys attempted to carry him away, but he was discovered and killed. He was buried in the cantonment grave yard, and a tablet to his memory was erected in the Indore Residency church. Dr. Carey and Sergeants-Major O'Connell and Manson were killed, but Major Timmins retired with the faithful men of the Contingent. Mrs. Timmins' horse's leg was broken whilst she was attempting to escape, and she was only saved by her *darzī* who concealed her in his hut. Sergeant-Major Bradshaw with a *sūbahdār* and 35 of all ranks, who had remained staunch, escaped to Indore, where they were hospitably received by the Mahārājā who gave them clothes and food.

A municipality has just (1905) been started. Mehidpur contains the *zila*, *pargana* and *thāna* offices, a British and State post office, several schools, a hospital and an inspection bungalow.

Mehidpur is 16 miles by country track from Nāgda station on the Ujjain-Ratlām-Godhra Branch of the Bombay, Baroda and Central India Railway.

Mhow (village), *pargana* Mhow, *zila* Indore.—A large village and headquarters of the Mhow *pargana*, situated two miles north-west of the Mhow Cantonment, in 22° 35′ N. and 75° 47′ E. It has an area of 4,078 acres and a revenue of Rs. 6,836.

The population in 1901 numbered 2,373 (males 1,243, females 1,130), of whom 2,052 were Hindus, 58 Jains, 262 Musalmāns and 1 Animist. Occupied houses 444.

The village contains three temples and a mosque. Near the temple of Nīlkantheshwar Mahādev is a *baori* built in 1743. Fairs are held at the *muharram* and on the 1st of the dark half of *Chaitra* called the *Galki-jātra*. A metalled road connects the village with Mhow-Dhār road. Beside the *pargana* office, a school, a *vaidic* dispensary and a State post office are located here.

Mhow Cantonment.—A Cantonment in the Central India Agency, situated on the southern boundary of the Mālwā plateau, at Lat. 22° 33′ N. and Long. 75° 48′ E., 15 miles south-west of Indore. The cantonment stands on a somewhat narrow ridge of trap rock, with an average elevation of about 1,800 feet, the highest point, near the barracks of the

[1] *Bombay Times*, November 27, 1857.

European Infantry, being 1,919 feet above the sea. The ridge which falls away abruptly on the south and east slopes away gradually on the west forming a broad plain used as a brigade parade ground.

The Cantonment shares in the temperate climate of the plateau, having an average rainfall of 30 inches. The station is a healthy one, and till the visitation of plague of 1903, which carried off 20 per cent. of the population, chiefly natives, had been free from all epidemics of a serious character since 1869, when a severe epidemic of cholera took place.

The Cantonment was founded by Sir John Malcolm in 1818 in accordance with the conditions laid down in the 7th Article of the Treaty of Mandasor and remained his headquarters till 1819 while he held general, political and military charge in Central India.

In 1857 the garrison at Mhow consisted of a regiment of Native Infantry, the wing of a regiment of Native Cavalry and a Battery of Field Artillery, manned by British gunners, but driven by natives.

The outbreak took place on the evening of July 1st, but order was rapidly restored, only a few lives being lost, the Europeans taking refuge within the fort. The Cantonment is the headquarters of the Mhow District, a First Class District under the Bombay Command.

The garrison consists of one regiment of British Cavalry, two batteries of Horse Artillery, one regiment of British Infantry, one regiment of Native Cavalry and two regiments of Native Infantry with units of the Supply and Transport Corps and the various departments.

Population 1881, 27,227, 1891, 31,773, 1901, 36,039 persons (males 20,788, females 15,251), living in 7,352 houses. Constitution—Hindus 21,572 or 60 per cent., Musalmāns 9,702 or 27 per cent., Christians 3,795 or 10 per cent, Pārsīs 457, Jains 236, Sikhs 10, Animists 255. The population has increased by 4,266 or 13 per cent. since 1891 and 8,812 or 32 per cent. since 1881.

The Bazār contained in 1901 of 28,457 and in 1891 28,773 persons. The Bazār has increased continuously since about 1860 : its population in 1872 was 17,640 ; in 1883 it was 15,896, the fall of about 2,000 being due to the withdrawal of the coolies employed in constructing the Rājputāna-Mālwā Railway in 1875 ; in 1891, 28,773 and in 1901, 28,457. The value of house sites increased by 50 per cent.

There is no export trade properly speaking, but the import trade is considerable, amounting in 1890-91 to 10 lakhs, but falling on account of the famine of 1900 to 4 lakhs in 1900-01.

A local income is derived from the usual cesses and taxes and the sale of the *Abkāri* (liquor) contract. The receipts under Octroi amounted in 1903-04 to Rs. 49,541 or 35 per cent., Chaukīdārī Rs. 21,948 or 15 per cent., Provisional grant Rs. 18,000 or 13 per cent., Miscellaneous receipts Rs. 16,863 or 12 per cent. and Grant-in-aid Rs. 13,446 or 10 per cent.

The standard grain prices are—wheat 12, rice 7, *bājrī* 16 and *jowār* 18 seers per rupee.

The administration is carried out by the Cantonment Magistrate and his Assistant in conjunction with the usual Committee.

The higher control lies with the Agent to the Governor General at Indore as head of the Local Administration.

The sanitary condition of the Cantonment has been much improved of late years, a regular water supply having been started in 1888. British legal enactments do not apply *ipso facto* to Mhow, but are made specially applicable, as required by the order of the Governor General in Council.

The Indian Penal Code and Codes of Civil and Criminal Procedure and the more general legislative Acts have been introduced. Certain local Acts for regulating the Court of Small Causes, Police and Excise have also been passed. The Cantonment Magistrate is a Magistrate of the 1st class and Justice of the Peace, a District Judge and Judge of Small Causes Court, his Assistant, being a Magistrate of the 2nd class, a Judge of Small Causes Court for suits up to 50 rupees.

Appeals from the Cantonment Magistrate lie to the First Assistant to the Agent to the Governor General, who is District Magistrate and Sessions Court and Civil Appellate Court: the Agent to the Governor General is the High Court.

The Police are supplied by the Central India Agency Police and number 107 men under a European Inspector. Prisoners under sentence are incarcerated in the District Jail at Indore. There are three schools in the Cantonment. The Zoroastrian school with 400 boys and 60 girls, Railway school, and Convent school. These schools receive grants-in-aid from Cantonment Funds as well as fees.

Besides the hospitals for British and Native troops and followers there is a Cantonment Hospital kept up by local charity and a grant from Cantonment Funds.

Mhow is on the Rājputāna-Mālwā Railway, 327 miles from Bombay, it is also on the Agra-Bombay road, and the road to Nīmach and Ajmer.

Mitāwal, *pargana* Bhīkangaon, *zila* Nimār.—A large village situated in 21° 43′ N. and 76° 12′ E., 14 miles south-east of Bhīkangaon. The area of Mitāwal is 2,238 acres and the assessed revenue Rs. 1,479.

The population was, in 1901, 795 (males 400, females 395), composed of 570 Hindus, 199 Animists and 26 Musalmāns. Occupied houses 139.

The place seems to have been of importance in old days when the surrounding country was under the sway of the Bhīls. The Rānā of Mitlāwad, as he was called, was the head of the Bhīls. He was most probably a Bhīlāla. The remains of the fort are still to be seen.

A country track leads from Chainpur to Mitlāwal and another road to Pandhāna and Rustampura which stands on the metalled road from Indore to Mhow. Under the new scheme a metalled road runs from Khargon to Mitlāwal *viâ* Bhamnāla.

Mori, *pargana* Bhānpura, *zila* Rāmpura-Bhānpura.—A small village containing archæological remains of some interest situated in 24° 29′ N., 75° 41′ E. It has an area of 4,577 acres. In 1901 the population numbered 200 (males 109, females 91), of whom 192 were Hindus. Occupied houses 36.

The remains of some very fine Jain temples are still standing here and an inscription of the 12th century was found not far from them. The temples were, it is said, destroyed by the Ghori kings of Māndu. An old fort called the *Kāla-kot* stands near by. A stone quarry also exists here.

Muhammadpur, *pargana* Khargon, *zila* Nimār.—A large village and headquarters of a *thāna* in Khargon *pargana* in 21° 53′ N. and 75° 49′ E., about 10 miles east of Khargon. The area of the village is 2,587 acres and the assessment Rs. 821.

The population was, in 1901, 1,994 (males 1,027, females 967), of whom 1,589 were Hindus, 380 Musalmāns, 23 Animists and 2 Jains. Occupied houses 388.

A metalled road passes from Muhammadpur to Gogaon where it meets the Khargon-Sanāwad road. The village was formerly the headquarters of the Muhammadpur *mahal* in *sarkār* Bījāgarh. The *pargana* was abolished in 1904 and the place reduced to a *thāna*. The original Hindī name of the *pargana* was Bamkhāl.

An inscription in Urdu stands in the *Kotwāl's Masjid*. It shows that repairs to the *Masjid* were done in *Hijri* year 1082 (1671 A.D.).

The prevailing inhabitants are Dasora Baniās, Brāhmans, Rājputs and Musalmāns.

Muhammadpur possesses a school, a *dharamshāla*, a *vaidic* dispensary, a State post office and a camping ground.

N

Nāgalwādi, *pargana* Sendwa, *zila* Nimār.—A village situated in 21° 46′ N. and 75° 18′ E. It is assessed at Rs. 627.

The population was, in 1901, 372 (males 199, females 173), composed of 9 Hindus and 363 Animists. Occupied houses 43. The village was named after its founder one Nāgu Gūjar. Nāgalwādi is mentioned in the *Ain-i-Akbari* as one of the *mahals* of *sarkār* Bījāgarh. The village was destroyed by the Pindārīs and remained devastated until 1873 when it was repopulated.

There are two shrines of Bhīlat Deo (snake god) at Nāgalwādi. One in the village and the other in the hill called *Bhīlat-ka-pahār*, about three miles south of it. On the top of the hill which is 2,303 feet above the sea-level is a small shelter roofed in with dried leaves. Under this shade which faces the east are a number of hollow earthen vessels of helmet shape known as *Ghubas* or *dhupas* varying in height from 2 to 10 feet. There are the shrines of the Bhīlat Deo, the serpent god. A narrow and steep footpath from Nāgalwādi leads up to the hill, and fairs are held here annually on Tuesdays during the bright half of *Shrāwan*. A large number of devotees visit the fair and offer cocoanuts to the god and apply vermilion, turmeric, etc., to the *ghubas* in which the snake god is said to reside, covering them over with sheets of red cloth locally known as *langot*. Offerings are made and worship performed here at the cost of the State. There is another shrine (though the principal one is that mentioned above) of Bhīlat Deo where a fair is held on the second Tuesday on the bright half of *Vaishākh* at which over 3,000 people assemble. Cocoanuts, goats, and fowls are the chief offerings made to the god. The shrines are the most important in the whole of Nimār from Barwāni to Khandwa, and large numbers of people from Khāndesh come here to worship. The priest of the shrine is Gwāla by caste. The presence of this important centre of snake worship is undoubtedly the origin of the name.

The predominating castes are Baniās, Kāchhīs, Gwālas, Lodhari, Maubhan (rather a sect), Kalāls, Ahīrs, Jāts, Bhīls, Bhilālas, Mānkars, and Tadwīs who are mostly agriculturists. The village is surrounded by jungle. There is a private school here where Hindī and Marāthi are taught.

Nāgalwādi is 14 miles from Sendwa and 18 miles from Un by country road.

Nandwai (*Nandwās*), *pargana* Nandwai, *zila* Rāmpura-Bhānpura.—It is the headquarters of the Nandwai or Nandwās *pargana* and is situated in 25° 1′ N., 75°. 1′ E., in hilly country northeast of Chitorgarh. Its population in 1901 was 659 as against 1,387 in 1891. The last famine fell with unusual severity on this place, half the population dying or migrating, a visitation from which the place has never recovered.

Nandwai, often called Nandwās locally, appears to be an old town. It is said to have been founded by people of the Nandi caste after whom it is named Nandwās. The *pargana* on the north and east is bounded by the Udaipur territories of Baigu and on south and west by the Gwalior.

Navāli, *pargana* Bhānpura, *zila* Rāmpura-Bhānpura.—A village in 24° 37′ N. and 75° 48′ E., 10 miles north-east of Bhānpura. The area of Navāli is 6,880 acres and revenue Rs. 2,218. Population, 1901, 651 (males 327, females 324), including Hindus 522, Jains 12, Musalmāns 18, and Animists 99. Occupied houses 162.

This village is said to have been founded by a Dasora Brāhman, but takes its present name from Naval Singh, a former *patel*. About 3 miles north of this village is an old temple to Takshakeshwar. Tod mentions his visit to this temple thus:—

"In the evening I went to visit Takhaji-ca-coond, or "fountain of the snake king. It is about 2 miles east of Naoli, "the road through a jungle, over the high flat land or Pathar, "presents no indication of the object of research, until you suddenly find yourself on the brink of a precipice nearly two "hundred feet in depth, crowded with noble trees, on which the "knotted koroo was again conspicuous. The descent to this "glen was over masses of rock, and about half way down, on a "small platform, are two shrines; one containing the statue of "Takshac, the snake king; the other of Dhunmantra (Dhan-"wantari), the physician, who was produced at the 'churning of "the ocean.' The Coond or fountain at the southern ex-"tremity of the abyss, is about two hundred yards in circum-"ference and termed 'Athag' or 'unfathomable' according "to my guide, and if we may judge from the dark sea-green "lustre, it must be of considerable depth. It is filled by a "cascade of full one hundred feet perpendicular height under "which is a stone-seat, sacred to the genius of the spot. At "the west side issues a rivulet, called the Takhaili, or ser-"pentine which after pursuing a winding course for many "miles, some hundred feet below the surface of the Pathar,

"washes the eastern face of Hinglazgurh and ultimately joins "the Amjar . . . . From the summit of "the plateau we had a view of the castle of Hinglaz, celebrated "in Lord Lake's war with the Mahrattas and which was taken "by Captain Hutchinson with a few men of the Bengal "Artillery."[1]

A religious fair is held every year at the Takshakeshwar temple on the *Punnam* (full moon) of the month of *Baishākh.* Water oozes out from the sides of the rocks at various places and keeps the reservoir always full. There are several caves in the hills which are believed to have been used by *rishis* in ancient times. Even now superstition marks them as the residence of two or three devotees engaged in their austerities and who are believed to have the power of being invisible and to make themselves visible only to those who propitiate them.

In the village itself there are several old temples among which are those of Nandikeshwar, Waijnātheshwar and Rāmjī. There is also a Jain temple, built in Samvat 1956 or A.D. 1899. Provision is made for the upkeep of most of these by the State.

To the west is an ancient fortress of the Chandrāwats, now deserted. Near the fortress is a temple of Devī. A well used by the public in this village, bears an inscription dated in *Samvat* 1655 (A.D. 1598).

A stream which issues from a reservoir at the foot of the hills about three miles from Navāli flows past Bhānpura and receives the name of Rewa.

An iron mine formerly stood about 2 miles north of the village from which iron was exported to Mandasor.

Country track roads run from Bhānpura to Navāli and from there to Hinglājgarh. Under the new scheme a metalled road is to be made from Bhānpura to Hinglājgarh *viâ* Navāli.

Nemāwar, *pargana* and *zila* Nemāwar.—A village lying in 22° 30′ N. and 77° 3′ E. It is very picturesquely placed on the north bank of the Narbadā. Though now not a large place it was at one time an important ford on the Narbadā. Al Birūni mentions it (11th century), and it contains a fine Jain temple, built of magnificent red sand stone, which dates from the days of the Paramāras. Population was, in 1901, 1,601 (males 795, females 806). Its importance will again increase when the metalled road to Indore *viâ* Dhantalao-ghāt is finished.

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[1] *Rajasthan*, i, 683.

Neugurādia, *pargana* Mhow, *zila* Indore.—A village in the *jāgīr* of Sardār Ganpat Rao Holkar, son of the late Sir Kāshī Rao Holkar, brother of Mahārājā Tukojī Rao II, in Mhow *pargana*, 2 miles east of Mhow railway station, situated in 22° 30′ N. and 75° 50′ E. It has an area of 2,354 acres and revenue of Rs. 3,204. The population in 1901 was 284 (males 149, females 135), comprising 250 Hindus, 3 Musalmāns, and 31 Animists. Occupied houses 69.

It is a small village but derives importance from having been the birth-place of Mahārājā Tukojī Rao II.

A mango tree is pointed out under which the two sons of Bhau Holkar were playing when the younger was taken to Indore to be installed as Mahārājā. Mahārājā Tukojī Rao used to visit the village and worship this tree.

A large house belonging to the late Sir Kāshī Rao Dāda stands here.

Nisarpur, *pargana* Chikhalda, *zila* Nimār.—A large village, the headquarters of the Chikhalda *pargana*, situated on left bank of the Uri-wāgni river in 22° 8′ N. and 74° 51′ E., 471 feet above the sea-level. The area of Nisarpur is 3,221 acres and the assessed revenue Rs. 2,364.

The population was, in 1901, 1832 (males 949, females 883), of whom 1,335 were Hindus, 229 Musalmāns, 172 Animists and 96 Jains. Occupied houses 307.

Nisarpur must have formed part of the Kotra *mahal* of *sarkār* Māndu.

About 80 years ago Nisarpur was the headquarters of the Bolia family when the Chikhalda *mahal* was held by them in *jāgīr*. In a small stronghold called the Haveli, in which Bolias used to live, is the *samādh* of a *sādhu* named Surpāl Bāwa who buried himself alive. If fire breaks out in the village people at once invoke the aid of the *sādhu* and sprinkle water round the house believing firmly that by so doing the fire will subside.

Towards the east of the village is a temple to Krishna. Gopāl. Until 1891 the image was carried in procession on the 11th of the bright half of *Bhādrapada*.

The predominating castes are Kulmī, Mānkar, Kolī and Rangāras.

There is a sandstone quarry about half a mile east of the village. The Nisarpur *rapat* (causeway) is built of stone taken from this quarry.

A school, a *vaidic* dispensary and an Imperial post office are located here.

P

Pānigaon, *pargana* Kātāphor, *zila* Nemāwar.—A large village and headquarters of a *thāna*, situated in 22° 44′ N. and 76° 36′ E., with an area of 5,702 acres, assessed at Rs. 2,701.

In 1901 the population numbered 1,032 (males 478, females 554), of whom 712 were Hindus, 179 Musalmāns, 123 Animists and 18 Jains. Occupied houses 257. The village passed to Holkar in 1861.

A religious fair is held every year on the 6th of the dark half of *Chaitra* (March). A police station and a State post office are situated here.

Parda (Pardha), *pargana* Manāsa, *zila* Rāmpura-Bhānpura.—A large village situated in 24° 33′ N., and 75° 12′ E., with an area of 14,136 acres and a revenue of Rs. 4,526.

In 1901 the population was 1,464 (males 723, females 741), comprising 1,148 Hindus, 271 Musalmāns, 32 Animists and 13 Jains. Occupied houses 461.

Pardha is said to be a very old village and to have been founded by Gosains (Gusains). A religious fair is held annually on the *Amāvāsya* of *Asārh* in honour of a goddess called Jognī Māta.

Pardha was noted in former times for its iron mines which were worked during the time of Jaswant Rao, who used the metal in his cannon foundry at Bhānpura.

A State post office, a school and an encamping ground are situated here.

Pāt, *pargana* Mākron, *zila* Mehidpur.—A small village and headquarters of a *thāna* in Mākron *pargana*, situated on the left bank of the lesser Kālī-Sind, in 23° 34′ N. and 75° 59′ E., on the Ujjain-Agar road. The area of Pāt is 2,153 acres, the revenue Rs. 1,750.

The population was, in 1901, 241 (males 116, females 125). of whom 233 were Hindus, 7 Musalmāns and 1 Jain. Occupied houses 37.

The village was founded by Anjanas. An old *baori* bears an inscription. The inhabitants are mostly Anjanās and Balais.

An Imperial inspection bungalow stands on the Ujjain-Agar road, and a *sarai*, and a camping ground are also located here.

Pātal-pāni, *pargana* Mhow, *zila* Indore.—A very small village in Mhow *pargana* in 22° 31′ N., and 75° 51′ E. Population, 1901, 37 (males 22, females 15). Constitution—Hindus 33 and Animists 4. Occupied houses 15.

Pātal-pāni is a *jāgīr* village belonging to Ganpat Rao Holkar, son of Sir Kāshī Rao, elder brother of Tukojī Rao II. It is of importance only on account of a fine waterfall on the Choral river. There is a railway station at Pātal-pāni at the top of the *ghāts*.

Four figures have been set here up near the pointsman's hut. One is an image of Kāli devī, another of Bhairav, the third, an equestrian figure, represents Mr. Hammond, once station master of Mhow station, and the fourth Mr. Walter, once station master of Kālākund. The neighbouring villages consider them as gods and pay their respects equally to Hindu god and British official.

The waterfall on the Choral is just below the station. The river here falls from a height of about 150 feet into a *kund* or pool which popular tradition supposes to be unfathomable and reach down to hell (*pātāl*).

Permi (Pedmi), *pargana* Khurel, *zila* Indore.—A village and headquarters of a *thāna* in 22° 37′ N. and 76° 11′ E., about 7 miles south-east of Khurel. It has an area of 6,730 acres and is assessed at Rs. 4,546.

The population in 1901 numbered 351 (181 males, 170 females), of which 307 were Hindus, 25 Musalmāns and 19 Animists. Occupied houses 95.

Permi formerly was one of the 13 villages in the Kampail *mahal* which were managed by Rao Nandlāl.

There is a temple of Dharmrāj in whose honour a fair is held annually on the 1st day of the month of *Kārtik*.

About a mile from Permi at the Khandel village are several waterfalls. The "Gidh Kho" (the vultures' den) waterfall is the biggest of these bearing about 450 feet in height.

Petlāwad, *pargana* Petlāwad, *zila* Indore.—A very large village and headquarters of the *pargana* of the same name, situated on the Ladākī river in 23° 1′ N. and 74° 52′ E., about 80 miles north-west of Indore. The Bāmnia station of the Ratlām-Godhra branch of the Bombay, Baroda and Central India Railway is situated 8 miles north of Petlāwad. It has an area of 3,815 acres and a revenue of Rs. 2,606.

The population in 1901 numbered 3,211 (males 1,713, females 1,498), of whom 1,848 were Hindus, 694 Jains, 383 Musalmāns and 286 Animists. Occupied houses 585.

Petlāwad is popularly said to have been founded in *Samvat* 1789 (A.D. 1732) and to have been formerly called Pampāvati. This must be a mistake as Malet when passing through remarks that it had formerly been an important stage and market town on the route to Gujarāt but had then (1785)

lost its position. Marāthā methods of rule had banished all order and he notes that the place was infested with "banditti called Moogis (Moghias)."

Several temples, mosques and a small fort are situated in the village. Among the temples that of Shrī Nīlkantheshwar is of some age.

A religious fair is held here on the 14th of the dark half of *Māgh* (February).

Cattle breeding is extensively carried on especially that of buffaloes.

Besides the *pargana* offices, Imperial and State post offices, a vernacular school, a camping ground, a European dispensary, and an inspection bungalow are located here. An inspection bungalow has also been constructed at Bāmnia station by the State.

Piplia-panth, *pargana* Nārāyangarh, *zila* Rāmpura-Bhānpura.—A small village situated in 24° 12′ N. and 75° 4′ E. Population (1901) 93. Only important as being a railway station (Piplia) on the Rājputāna-Mālwā Railway connected by a metalled road with Manāsa where it meets the Nīmach-Rāmpura road. An inspection bungalow stands near the station.

R

Raipur, *pargana* Sunel, *zila* Rāmpura-Bhānpura.—A large village and headquarters of a *thāna* situated in 24° 21′ N. and 76° 14′ E., on the greater Kālī-Sind, about 12 miles south of Jhālrāpātan. It is mentioned in the *Ain-i-Akbari* as a *mahal* of *sarkār* Gāgron, in the *sūbah* of Mālwā. It was formerly the headquarters of the *pargana* of the same name but is now reduced to the status of a *thāna* in the Sunel *pargana*. It has an area of 5,511 acres and an assessed revenue of Rs. 3,255.

The population was, in 1901, 1,548 (males 781, females 767), of whom 1,268 were Hindus, 137 Musalmāns, 108 Jains and 35 Animists. Occupied houses 380.

The village is named after one Rāojī Rāmsingh, a Rājput who took it from the Bhīls. In 1753, finding he could not protect the whole area, he kept one quarter for his own maintenance, and surrendered the rest to Ahalya Bai.

An old Jain temple stands in the village. On Sunday a weekly mart is held which is attended by considerable numbers. The chief inhabitants are Brāhmans, Baniās, Rājputs, Mālis, Gwālas and Chamārs.

In the year 1897 the Kālī-Sind came down in flood and caused much damage to the village. The village is noted for its onion cultivation. The village contains a Hindī school, a small rest-house, a State post office, and a *vaidic* dispensary.

Rājor, *pargana* Kannod, *zila* Nemāwar.—A small *muāfi* village situated in 22° 29′ N. and 76° 57′ E., on the right bank of the Narbadā. The area of Rājor is 1,902 acres, and revenue Rs. 25.

The population in 1901 numbered 243 (males 120, females 123), of whom 226 were Hindus and 4 Animists. Occupied houses 36.

In the division of the Rājor *pargana*, half went to Sindhia and half to Holkar; it then passed to the British and finally back to Holkar in 1861. It is mentioned in the *Ain-i-Akbari* as a *mahal* of *sarkār* Handia. The village contains an old temple of Mahādev, and a Banjār *satī* pillar dated *Samvat* 1840 (1783). A police station is located here.

Rālāmandal, *pargana* and *zila* Indore.—A village and headquarters of a *thāna* in Indore *pargana*, situated at the foot of the hill of the same name, six miles south-east of Indore, in 22° 37′ N. and 75° 58′ E.

The population in 1901 was 325 (males 176, females 149), composed of 311 Hindus, 8 Musalmāns and 6 Animists. Occupied houses 82.

The hill of Rālāmandal lies to the north-east of this village. On the top, a small palace has been built. A metalled road connects the hill with the Indore-Simrol-Khandwa road.

Rāmgarh, *pargana* Petlāwad, *zila* Indore.—A small village situated in 23° 3′ N. and 74° 53′ E., with an area of 1,780 acres and revenue of Rs. 646.

The population in 1901 numbered 174 (males 107, females 67); of these 104 were Hindus and 70 Animists. Occupied houses 49.

The place was in the 17th century an important strong hold belonging to the Labhānas. The district was later on known as Rāmgarh *pargana* and appears under this name in old official papers. It consisted of 1,200 villages and was consequently called Bārasau-Rāmgarhia.

In 1625, Rāma Nāik Labhāna was the ruler of this *pargana*. Rāmgarh was in those days famous for its *gūr* (molasses), and the Badnāwar chief used to receive a certain share from the Labhānas. Rāma Nāik, however, ultimately refused the customary present and instead of *gūr*, camels were sent to the Badnāwar (Jhābua) Chief, Keshodās, loaded with clods of earth. This indignity was soon revenged. The camels carrying earth were construed into a good omen by Keshodās, as being indicating the acquisition of fresh territory. The clods of earth were worshipped, and Keshodās started on an expedition against Rāmgarh. Rāmgarh was taken and the

territory was seized by the Rājputs. Petlāwad, now the headquarters of the *pargana*, was then only a village in this *pargana*.

The Rāmgarh fort is interesting as the area of the gateway formed the local unit of land measurement. Its dimensions were taken as a standard *biswa*, 20 such *biswas* forming a local *bīgha*. This system of measurement was followed in the *pargana* till *samvat* 1924 or (A.D. 1867) when the new system of survey was introduced.

In Jhābua territory the old system still obtains, and this *bīgha* known as the Rāmgarh *bīgha* is still used. It is larger than the ordinary *bīgha*.

Rāmpura, *pargana* Rāmpura, *zila* Rāmpura-Bhānpura.—A town and headquarters of the *pargana* of the same name in 24° 28′ N. and 75° 30′ E., situated 1,300 feet above sea-level, at the foot of the branch of the Vindhyan range which strikes across from the west to east, north of Nīmach.

Population, 1891, 11,935; 1901, 8,273 persons; males 4,229, females 4,044, shewing a decrease of 30 per cent. in the last census decade. Constitution—Hindus 5,064 or 61 per cent., Jains 679, Musalmāns 2,495, or 30 per cent., Animists 35. Occupied houses 2,166.

The town is said to derive its name from a Bhīl chief, Rāma, who was killed by Thākur Sheo Singh Chandrāwat of Antrī in the thirteenth century. As a sign of their former sovereignty the descendants of Rāma still affix the *tīka* on the forehead of the chief of the Chandrāwat family when he succeeds as head of the house.

As the town stands at present it is entirely Muhammadan, the city wall and the principal buildings being constructed in the Muhammadan style. The town long belonged to the chiefs of Udaipur, but was seized in A.D. 1567 by Akbar's general, Asaf Khān, and was made the chief town of a *mahal* in *sarkār* Chitor in the *sūbah* of Ajmer.[1] During the Marāthā period it fell to Jaswant Rao Holkar, in whose day it shared with Bhānpura the position of the administrative capital of the State. The Chandrāwat Thākurs, who were the original holders, disliking the Marāthā suzerainty gave much trouble until they were subdued by force and later on granted a *jāgīr* in the neighbourhood where they still reside.

The town is still famous locally for its inlaid metal work, and manufacture of swords; the industry is, however, decaying. The town which was once prosperous has declined since 1880. At the temple of Mankeshwar Mahādev on a

[1] E. M. H., i, 171—326.

hill to the north of the town a fair is held at the new moon of *Ashādh* called the "Hariali Amāvāsya." The fair is of long standing.

Besides the *pargana* offices, a State post office, a jail, a police station, a school and a European dispensary are situated in the town.

Rāmpura is 38 miles distant by metalled road from Nīmach.

Ranbhanwar.—A peak in the *pargana* and *zila* Indore 2,301 feet high, lying to the north-east of Rālāmandal. Round it lie several smaller hills; those of Kathotia, Ran Kai Mātā and of Ujeni are the most important.

Rao, *pargana* and *zila* Indore.—A *jāgīr* village situated on the Agra-Bombay road, six miles south of Indore in 22° 39′ N. and 75° 51′ E., nearly midway between Indore and Mhow.

The population was, in 1901, 1,577 (males 847, females 730); of these 1,407 were Hindus, 24 Jains, 128 Musalmāns, 10 Animists and 8 Christians. Occupied houses 129.

It is a railway station on the Rājputāna-Mālwā Railway. This village was one of those assigned in *jāgīr* to Tāntia Jogh, when minister to Mahārājā Malhār Rao Holkar II by a *sanad* granted in 1227 *Fasli* (A.D. 1819). The village was confiscated later on (1834), but was again restored to the family in 1843. The Kibe family of Indore, the descendants of Tāntia Jogh, still enjoy this *jāgīr* village, the income of which is Rs. 8,548.

Rojwās, *pargana* Tarāna, *zila* Mehidpur.—A small village and headquarters of a *thāna* in the Tarāna *pargana*, situated in 23° 20′ N. and 76° 15′ E., on the Bombay-Agra road, 8 miles from Tarāna.

The area of Rojwās is 935 acres and revenue Rs. 2,092.

The population was in 1901, 202 (males 121, females 81), comprising 193 Hindus, 6 Musalmāns and 3 Animists. Occupied houses 52.

It was in Akbar's day one of the villages in the Naugāma *mahal* of *sarkār* Sārangpur. According to the statements of the inhabitants a detachment of British troops was stationed here from 1844 to 1850. An unmetalled road runs from here to Tarāna.

S

Sāgar-Bhāgar, *pargana* Khargon, *zila* Nimār.—Two adjacent villages about 16 miles from Khargon, situated in 21° 52′ N. and 75° 53′ E. Of these Sāgar, though the smaller containing only 6 occupied houses, is famous for its spring and temple of Devī. The waters of the spring collect in a *kund* or reservoir near the temple, and a bath in it is believed to have the power of curing all diseases especially lunacy and

leprosy. A fair is held here yearly on the 9th of the bright half of the month of *Chaitra* which is attended by large numbers from distant places. People living within few miles resort to this spot every Tuesday and bathe in the *kund*. Six baths on an average are believed to effect the desired cure.

Sanāwad, *pargana* Sanāwad, *zila* Nimār.—A thriving town and headquarters of the *pargana* of the same name, situated on the Rājputāna-Mālwā Railway and the Indore-Khandwa road, 50 miles from Indore, in 22° 10′ N. and 76° 8′ E. A metalled road also connects Sanāwad to Khargon except for a small portion passing through British territory.

The town was founded about 150 years ago when the headquarters of the old Baswa or Basania *pargana* of *sarkār* Bījāgarh was removed here. Baswa, a large village, lies to the south of Sanāwad.

The papers possessed by the *kānungo* and *mandloi* show that the town was included in *sarkār* Bījāgarh in *Fasli* of 1100 (A.D. 1692) and, in 1704, under Aurangzeb. The papers of *Fasli* 1163 (A.D. 1755) show that it was then in the possession of the Peshwā, but in *Fasli* year 1172 (A.D. 1764) it passed to Holkar, and was put under Bābājī Matkar, a relative of Mahārānī Ahalya Bai.

The town was formerly called Gul Sanāwad. Since it became the headquarters of a *pargana*, the town has risen rapidly in prosperity as a trade centre, and especially in the last 30 years. Trade consists in the export of cotton and grain. On market day (Monday) over 3,000 cart loads of cotton and grain collect in the market from all parts of the *zila*.

Two ginning factories and a cotton press have been erected which are scarcely able to cope with the increasing trade.

The population of the town in 1901 was 7,755 (males 4,056, females 3,699), of whom 5,675 or 76 per cent. were Hindus, 1,126 of 15 per cent. Musalmāns, 416 Jains, 524 Animists, 13 Pārsis, and 1 Christian.

Besides the *pargana* offices, a school, an Imperial post and telegraph office and a European dispensary are situated here.

The town is now managed by a municipality with a yearly income of Rs. 3,500 derived from local taxes and cesses.

Sandalpur, *pargana* and *zila* Nemāwar.—A large village situated in 22° 35′ N. and 77° 2′ E., five miles north of Nemāwar. The village has an area of 3,480 acres and a revenue of Rs. 3,313.

The population in 1901 numbered 2,053 (males 1,003, females 1,050), comprising 1,577 Hindus, 272 Animists, 191 Musalmāns and 3 others. Occupied houses 378.

The village is said to have been founded by one Surpāl Gūjar in 1793, and remained in his possession for 10 years, when it passed to the Pindārīs and finally to Holkar.

The temple in the village was originally Jain, but was in 1841 converted into a temple to Mahādev by the Hindus.

A police station, a school and a State post office are situated in the village.

Sandhāra (*Sonāra*), *pargana* Bhānpura, *zila* Rāmpura-Bhānpura.—A large village and headquarters of the *thāna* situated in 24° 35′ N. and 75° 54′ E., eight miles east of Bhānpura, with an area of 5,279 acres and revenue Rs. 7,244.

The population numbered, in 1901, 1,651 (males 815, females 836), of whom 1,325 or 80 per cent. were Hindus, 179 Jains, 122 Musalmāns, and 25 Animists. Occupied houses 686.

It is said to have originally been a stronghold, and the ruins of the walls of an ancient fort are still visible.

This place (Sendār) was the headquarters of a *mahal* in the *sarkār* Gāgron.

There are several temples and an old mosque in the village. To the north is a plain called the *Chāoni-kā-māl* or the ground of the camp where a British regiment was stationed about 125 years ago. Cholera raged in the camp one year and carried off many men. Six tombs of the victims are still to be seen.

This town is a considerable local trade centre, and a large weekly market is held every Thursday, where wheat is sold in large quantities.

The Bhānpura-Pīplia metalled road passes through Sandhāra. Sandhāra is also connected with Kotah by a country road that traverses the Mokandara Pass.

A school and a *vaidic* dispensary are situated in the village.

Sānwer, *pargana* Sānwer, *zila* Indore.—A large village and headquarters of the Sānwer *pargana*, situated in 22° 59′ N. and 75° 52′ E. It has an area of 2,752 acres assessed at Rs. 4,299.

The population in 1901 was 2,843 (males 1,400, females 1,443), comprising 2,198 Hindus, 158 Jains, 470 Musalmāns and 17 Animists. Occupied houses 637.

Sānwer is an old town and mentioned in the *Ain-i-Akbari* as a *mahal* in *sarkār* Ujjain of the *sūbah* of Mālwā.

The village is said to have been founded by one Sonakjī, an ancestor of the present *zamindār* in *Samvat* 1197 (A.D. 1140). Besides the *pargana* headquarters, a State post office, a school, and a European dispensary are located here.

A religious fair is held here annually on the 1st of the light half of *Kārtik* in honour of Dharmarāja. The temple of Ganpati at Sānwer has a great local reputation.

Sānwer is well known for its black tobacco which is exported in large quantities to Mārwār *viâ* Ajnod station on the Rājputāna-Mālwā Railway. Calico printing is also carried on to a considerable extent.

Sānwer is reached from Ajnod on the Rājputāna-Mālwā Railway, seven miles distant by a metalled road. Under the new scheme a metalled road is being constructed from Indore to Sānwer. A municipality has been lately started here.

Sātkheda, *pargana* Garot, *zila* Rāmpura-Bhānpura.—A village of some size situated in 24° 17′ N. and 75° 37′ E., six miles south-west of Garot. The village has an area of 2,625 acres and revenue Rs. 2,592.

The population numbered 519 in 1901 (males 246, females 273), comprising 415 Hindus, 70 Musalmāns and 34 Animists. Occupied houses 100. It is famous for the temple of Kālabhairon built in 1680, the deity of this shrine being supposed to have the power of curing snake bite. The person bitten is brought to the temple and placed in front of the idol. The sacred broom is then passed over his body and sacred ashes rubbed in. The fame of the miraculous power of the god brings in sufferers from every quarter.

Satwās, *pargana* Kātāphor, *zila* Nemāwar.—A large village and headquarters of a *thāna* situated between the Chāndkeshar and Dhatūnī rivers in the Narbadā valley in 22° 32′ N. and 76° 45′ E. The situation is picturesque, a belt of forest lying close to it. The village is an old one, and from the numerous remains which it contains must have been a place of considerable importance in Mughal days, when it was the headquarters of a *mahal* in the *sarkār* of Handia in the *sūbah* of Mālwā, and assessed at 98,080 *dāms* revenue. A Muhammadan fort stands in the centre of the town enclosing an area of 188 acres and containing many houses. A large mosque and two fine *baoris* are situated in the village outside its walls.

Three miles south-east, a fine old dam lies across the Dhatūnī river which is now much out of repair. In the early years of the nineteenth century the notorious Pindārī leader Chītu was granted land in this district and made Satwās and Nemāwar his two principal places of residence.

Numerous stories of Nawāb Chītu, as he is called by the people of Nemāwar, are current in the district and the Nawāb-kā-bāgh or garden is still pointed out. From 1844 it remained in the hands of the British authorities till 1861 when it passed to Holkar. In 1801, before the battle of Ujjain, a severe encounter took place at Satwās between Jaswant Rao Holkar and a force of Sindhia's under Major Brownrigg. Brownrigg and Gautier were bringing up Sindhia's artillery to protect Ujjain and had just crossed the Narbadā when they heard of Holkar's approach with a large force of 14 regular battalions under Plumet and 55,000 horse. Taking up a strong position, Sindhia's commanders, though outnumbered, succeeded in repulsing the attack.[1]

Population, 1891, 1,945; 1901, 1,743 persons (males 844, females 899). Constitution, Hindus 1,210 or 69 per cent., Jains 33, Musalmāns 437 or 25 per cent., Animists 63. Occupied houses 373.

Besides the *thāna* offices there are a State post office, a school and an inspection bungalow in the town.

Satwās is reached from Harda station on the Great Indian Peninsula Railway, which is 25 miles distant, by country track.

Sendwa (*Sendhwa*) *pargana* Sendwa, *zila* Nimār.—A large village and headquarters of the *pargana* of the same name, situated in 21° 42′ N., and 75° 9′ E.; it is assessed at Rs. 420.

Sendwa has always been important as a frontier post on the most important pass in the Sātpurās, and probably a fort stood here in the earliest days. The present fort is a lofty and handsome structure with battlemented walls of the solid stone, and granite gateways in two faces. In Mughal days it was the headquarters of the *mahal* in *sarkār* Bījāgarh. In the 18th century it passed to the Marāthās and finally to Holkar.

After signing the Treaty of Mandasor it was made over to the British on February 23rd, 1819, and garrisoned by the second battalion of the 14th Native Infantry. It was restored to Holkar in 1731 A. D.

Shāmgarh, *pargana* Garot, *zila* Rāmpura-Bhānpura.—The headquarters of a *thāna* in the Garot *pargana*, situated eight miles south of Garot in 24° 11′ N. and 75° 42′ E.

Population in 1901 numbered 783 (males 378, females 405), of whom 725 were Hindus. Occupied houses 131.

It is said to have been founded by Paramāra Rājputs who cleared the forest and brought it under cultivation.

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[1] Compton—*Military Adventurers*, 254.

The original village is said to have been called Sāgar-Bhāgar and lay at some distance from the present settlement. The *Girāsias* frequently raided the district, and the people of the neighbouring villages used to take refuge in the fort. A small guard of 100 cavalry was then posted here from Indore to protect the country. A country track runs to Garot.

There is a large tank affording good duck shooting and many old buildings besides the fort, which point to the former prosperity of the town.

Shāmgarh has been selected as the site for a big station on the Nāgda-Muttra Line. It will serve Garot, three miles distant. A considerable railway settlement is to be started as Shāmgarh has been selected as an engine changing station.

Simrol (*Shemrūd*), *pargana* Mhow, *zila* Indore.—A large village and headquarters of a *thāna* situated on the Indore-Khandwa road in 22° 32′ N. and 75° 57′ E., about 14 miles south of Indore.

The population in 1901 was 1,051 (males 585, females 466), comprising 1,007 or 96 per cent. Hindus and 44 Musalmāns. Occupied houses 237.

A fort called the Kajaligarh *kila* and two fine wells, the Ukāla *baori* and Nandpura *baori*, stand in the village. In 1857 the column operating in Central India reached Mālwā by this pass. The rain fell in torrents, and the guns were moved with great difficulty over the unmetalled track. The road is most picturesque winding upwards from the bed of the Choral, through luxuriant vegetation. Since the opening of the railway, however, it has been less used. The Prince of Wales (Edward VII), drove through the Simrol *ghāt* in going to and coming from Indore in 1875. Some limestone quarries are worked near the village. An Imperial dâk ubngalow, and a State school are located here.

Singārchauki.—The highest peak of Vindhyas in the Indore State situated in 22° 24′ N. and 75° 44′ E. It rises 2,885 feet above the sea-level. On the summit stands a stone about which there is some diversity of opinion as to its identification, some stating it is Devī, and others Bhairon or Bālājī. When the rains are late in coming the people of the surrounding villages gather there to offer cocoanuts and apply *sindur* to the stone. They then place three stones in front of the God and place an earthen water pot filled with milk upon them. A fire is kindled under the pot, and the milk is made to boil. The *barwa* or priest then becomes possessed, and by watching the milk foretells when

rain will fall. Villagers have great faith in the prognostications of the *barwa* which they say seldom prove false.

Sulwan, *pargana* Alampur.—A large village and headquarters of a *thāna* with an area of 2,073 acres assessed at Rs. 4,087.

The population in 1901 numbered 2,385 (males 1,185, females 1,200), of whom 1,628 or 68 per cent. were Hindus, 714 Animists and 43 Musalmāns. Occupied houses 320.

The hereditary *patel* and others of this village state that the place was formerly surrounded by forest and was noted for its *sāla* or rest-house at which *sādhus* and other pilgrims travelling to Muttra and other places of pilgrimage used to stop.

This place originally belonged to the Datiā State and subsequently passed to Sindhia by whom it was granted to Holkar as provision for the upkeep of the *chhatri* of Malhār Rao I.

Sumtha (*Sumta*), *pargana* Depālpur, *zila* Indore.—A large village and headquarters of a *thāna* of the same name situated in 22° 51′ N. and 75° 42′ E., five miles east of Depālpur. The area of Sumtha is 2,192 acres and the revenue Rs. 2,500.

The population in 1901 was 395 (males 185, females 210), comprising 384 Hindus, 7 Jains and 4 Musalmāns. Occupied houses 321. Kalotas, Gārīs, Kumhārs and Brāhmans predominate and are mostly agriculturists.

Sundarsī, *pargana* Sundarsī, *zila* Mehidpur.—This village is situated on the right bank of the greater Kālī-Sind, 1,464 feet above sea-level in 23° 16′ N. and 76° 30′ E. It is the headquarters of the Sundarsī *pargana*. The area of the village is 235 acres, and the revenue is Rs. 376.

The population in 1901 numbered 631 (males 350, females 281), of whom 501 or 80 per cent. were Hindus, 120 Musalmāns and 1 Animist. Occupied houses 117.

Sundarsī is mentioned in the *Ain-i-Akbari* as a *mahal* in *sarkār* Sārangpur. Its present position is a peculiar one, the village being shared by the three Darbārs of Indore, Gwalior and Dhār.

The *pargana* was originally held by the ancestors of the present *zamindārs*. When the country fell to the Marāthās the Peshwā wrested 56 villages from the *zamindārs* and attached them to the Shāhajahānpur *pargana*, 28 remaining in their possession. Later on, Holkar, Sindhia and the Ponwārs seized the 28 villages and divided them into three shares in

proportion to the number of troops each maintained. Sundarsī village, the headquarters, was divided into three parts, and thus the present tripartite jurisdiction was established. The *zamindār* was allowed to retain his rights in Sundarsī village and pay Rs. 900 as *nālbandi*, 38·5 per cent. going to Holkar and Sindhia and 23 per cent. to the Ponwār.

The village contains several old Jain temples and *sati* pillars.

A religious fair is held here annually on the 15th of the light half of the *Margashīrsha*, and is attended by large numbers.

An imperial and State post office, a police station, a private school, a *caidic* dispensary and a camping ground are located here.

Sunel, *pargana* Sunel, *zila* Rāmpura-Bhānpura.—Headquarters of the *pargana* of the same name, situated one mile from the bank of the Au river, a tributary of the Kālī-Sind, in 24° 22′ N., 76° 1′ E.

Population, 1891, 5,096; 1901, 3,655 persons; males 1,773, females 1,882, a decrease of 28 per cent. in the last census decade. Constitution—Hindus 2,554 or 70 per cent., Jains 189, Musalmāns 855 or 23 per cent., Animists 57. Occupied houses 894.

This place is said to have belonged in the eleventh century to the Gahlot Rājputs, some of whom still live in the neighbourhood, and in Akbar's day became the chief town of a *mahal* in *sarkār* Gāgron in the *sūbah* of Mālwā. In 1834 it was included in the territory of Sawai Jai Singh of Jaipur, passing in 1739 to the Marāthās. It was then held by the Ponwārs of Dhār who made it over in *jāgīr* together with Agar to Shivājī Shankar Orekar, minister of the Dhār State. In 1800 it was temporarily seized by Jaswant Rao Holkar. Later on it was made over to Sindhia by Rang Rao Orekar in return for the assistance given him against the Dhār chief with whom he was at feud. In 1804 it again fell to Holkar in whose possession it has since remained. In 1857 it was sacked by Tāntia Topi.

There is a temple in the town built in 1753, where a large religious fair attended by over 10,000 persons is held on 9th *Chaitra Sudī* (March). A municipality has been lately (1905) started. Besides the *pargana* offices, a school, a dispensary and British and State post offices are located in the town.

Sunel is 16 miles distant by country track from Bhānpura and 38 from Jhālrāpātan and will be connected by a metalled road now under construction.

Susāri, *pargana* Chikhalda, *zila* Nimār.—A large village situated in 22° 11′ N. and 74° 49′ E. The area of Susāri is 2,524 acres and the assessed revenue Rs. 1,321.

The population in 1901 was 1,391 (males 631, females 760), of whom 1,117 or 80 per cent. were Hindus, 168 Animists, 80 Musalmāns and 26 Jains. Occupied houses 222.

A small fort, said to have been built in the 17th century by Nandu Bhilāla the founder of the village who is also credited with building forts in Kukshī (Dhār) and Bāgh (Gwalior), stands here. There are still some pieces of cannon on the fort. It is the Sonasi mentioned in the *Ain-i-Akbari* as one of the *mahals* in *sarkār* Māndu.

It was formerly a *thāna*, and it is still important as a local trade centre. There is a school here.

T

Tarāna, *pargana* Tarāna, *zila* Mehidpur.—Town and headquarters of a *pargana* in the Mehidpur *zila*, situated 44 miles from Indore at 23° 21′ N., 76° 6′ E. Like all old villages Tarāna is surrounded with fine trees, the tamarinds being unusually large. Tarāna has an area of 2,713 acres assessed at Rs. 2,145.

Population in 1891 numbered 5,840, and in 1901 4,490 persons (males 2,317, females 2,173), a decrease of 23 per cent. since 1891. The population was composed of 3,699 Hindus or 82 per cent., 736 Musalmāns, 49 Jains and 6 Animists.

In Akbar's day it was the headquarters of a *mahal* in the Sārangpur *sarkār* of the *sūbah* of Mālwā, and was known as Naugāma. In the later Mughal revenue papers it appears as Naugāma-Tarāna. The large number of fine trees which surround it and the numerous traces of old foundations shew that it was at one time a place of considerable size. At present it consists of a small partially ruined Muhammadan fort, surrounded by poorly built houses, none of which is of any size.

The town came into the possession of Holkar in the 18th century, and appears to have been included in the personal *jāgīr* of the famous Ahalya Bai, who built the local temple of Tilbhāndāreshwar and is said to have planted a large number of the trees. On the marriage of Yaswant Rao Phanse, with her daughter Mukta Bai, Tarāna was granted her in *jāgīr* and remained in the Phanse family until 1849, when Rājā Bhao Phanse, who administered the State during the minority of Tukojī Rao Holkar II, finding he was unable to deal as he liked with the State revenues, attempted to create an *impasse* by retiring to Tarāna, taking with him the great seal of the State. For this act his *jāgīr* was resumed.

The town is managed by a municipality created in 1902.

Besides the *pargana* offices, a State post office, a police station, a school, a European dispensary and an inspection bungalow are situated in the town.

Tarāna is 28 miles by country track from Mehidpur and 8 by metalled road from the Tarāna-Road station of the Bhopāl-Ujjain Railway.

Tharod, *pargana* Nārāyangarh, *zila* Rāmpura-Bhānpura.—A village about 8 miles south of Nārāyangarh in 24° 13′ N. and 75° 4′ E. It is about 6 miles from Mandasor. The Mhow-Nasīrābād road passes very near it. Tharod is also a station of the Rājputāna-Mālwā Railway. Population was in 1901, 187 (males 108, females 79). Occupied houses 35. The population of the railway station is shown to be 32, males 21 and females 11. The number of occupied houses 15.

Tharod (Telrod) is mentioned in *Ain-i-Akbari* as the seat of a *mahal* under *sarkār* Mandasor of *sūbah* Mālwā. A large *bar* tree here covers nearly three acres of land.

Thuria-ghāt, *zila* Nemāwar.—A pass in the Vindhyan range between Thuria (22° 46′ N. and 76° 48′ E.) and village of Rāmpura in Bhopāl leading to the town of Ashta on the Dewās-Bhopāl road.

Tillor (*buzurg*), *pargana* Khurel, *zila* Indore.—A village and headquarters of a *thāna* in Khurel *pargana*, situated in 22° 37′ N. and 76° 0′ E., with an area of 1,767 acres, assessed at Rs. 1,366. The population was, in 1901, 662 (males 351, females 311), of whom 636 were Hindus, 14 Jains, 9 Musalmāns and 3 Animists. Occupied houses 172. The village was formerly included in the Harsola *pargana* but was transferred to Khurel in 1904.

A metalled road runs from Tillor to Harsola on one side and to Akbarpur and Rāghogarh on the other.

Toki, *pargana* Lawānī, *zila* Nimār.—A large village and the headquarters of the Lawānī *pargana* situated in 22° 15′ N. and 75° 12′ E. It is assessed at Rs. 1,087.

The population was, in 1901, 731 (males 374, females 357), comprising 608 Hindus, 97 Animists, 17 Musalmāns and 9 Jains. Occupied houses 137.

Toki was included in the Manāwar *mahal* of *sarkār* Māndu, but nothing is known of its history. In the 18th century it was included in the Bolia estates. When the Lawānī *mahal* was bestowed upon Bolia as part of his *saranjāmī jāgīr* the Ghule family were made participators in the gift and by a *sanad* of 1811 were given lands round Tonki.

U

Umarban, *pargana* Lawānī, *zila* Nimār.—A village and headquarters of a *thāna* situated in 22° 18′ N. and 75° 17′ E.

It is a *tānka* village held by the Bhūmia of Barkheda. The area of the village is 1,525 acres assessed at Rs. 1,050.

The population in 1901 was 396 (males 196, females 200), Hindus numbering 281, Jain 1, Musulmāns 29 and Animists 5. Occupied houses 84. The *thāna* offices are situated here.

Un, *pargana* Khargon, *zila* Nimār.—An old town and headquarters of a *thāna* situated in 21° 50′ N., 75° 31′ E. The place though formerly of some size is now only a small village, its only importance lying in the remains of old Jain temples which are still standing there. These belong to the 12th century. In one an inscription of one of the Paramāra kings of Dhār has been found.

The following legend (also told of the place) is related of Un:—Rājā Ballāl[1] of Un was suffering untold agony from a snake which he had inadvertently swallowed when small, and had now grown to a considerable size. Despairing of recovery he set out for Benāres with the determination of drowning himself in the sacred Ganges. One night his Rānī, who had accompanied her lord, overheard a conversation between the snake (a female) in the Rājā's stomach and a male snake outside. The male snake informed the snake in the Rājā's stomach that her life would not be worth anything if only the Rājā knew that if slaked lime were administered she would die, and his troubles cease. The female related that his life would also be of short duration if the Rājā knew that if hot oil were poured into his hole he would die and the immense treasures he guarded would fall into his hand. The Rānī next morning informed her husband of what she had heard. He ate some lime and was cured, and then sought the hole, killed the snake with hot oil and seized the treasure with which he vowed to built 100 temples, 100 tanks and 100 wells, but only 99 of each were completed, and the deficiency gave the place its name of *Un* " the deficient."

Considerable damage was done to the temples by a Muhammadan contractor employed by Mahārājā Tukojī Rao Holkar to build tanks, who used these buildings as a quarry.

The population in 1901 numbered 1,256 persons (males 652, females 604), Hindus 1,076 or 85 per cent., 36 Musalmāns, 71 Animists and 73 others. Occupied houses 211. A State post office and a school are situated here.

Un is 11 miles distant from Khargon with which it is being connected by a metalled road.

W

Warla, *pargana* Sendwa, *zila* Nimār.—A village and headquarters of a *thāna* situated in 21° 26′ N. and 75° 12′ E.

[1] The name is interesting in connection with Paramāra history (see Appendix C in Dhār State Gazetteer).

Population was, in 1901, 818 (males 438, females 380). composing 63 Hindus, 43 Musalmāns, 711 or 87 per cent. Animists and 1 other. Occupied houses 128. It stands on the border of the British district of Khāndesh. About a mile from this place near the bank of the stream are the hot springs known locally as the " Unab Deo." A ginning factory has been opened here, and the place is rapidly rising in importance. It is 18 miles from Chopra in Khāndesh and has a Hindu School.

Y

Yashwant-nagar (*Bargarhi*), *pargana* Mhow, *zila* Indore.—A village situated on the Agra-Bombay road in 22° 28′ N. and 75° 42′ E. The population in 1901 was 510 (males 272, females 238), comprising 470 Hindus, 15 Musalmāns and 25 Animists. Occupied houses 112. The village is named after Mahārājā Jaswant (Yashwant) Rao Holkar.

A large artificial tank is situated here constructed by Mahārājā Tukojī Rao II, and used for irrigation. The tank when full has an area of 436 acres and is about 35 feet deep. A fair is annually held on the 15th of the light half of *Kārtik* at the neighbouring village of Budkuwa. There is an inspection bungalow situated on the bank of this tank.

Z

Zīrāpur, *pargana* Zīrāpur, *zila* Rāmpura-Bhānpura.—Headquarters of the *pargana* of the same name, situated in 24° 2′ N. and 76° 25′ E., on the left bank of the Chhapi (Chapi) stream. It has an area of 4,385 acres with a revenue of Rs. 3,124.

In 1901 the population numbered 3,054 (males 1,591, females 1,463), of whom 2,665 were Hindus. Occupied houses 663.

Zīrāpur is mentioned in the *Ain-i-Akbari* as a *mahal* in *sarkār* Sārangpur.

A vernacular school, a State post office, a police station and a European dispensary under an hospital assistant are situated here. Metalled roads from Zīrāpur to Māchalpur, Datrauda and Gāngurnī are under construction.

APPENDIX A.

No. 1.

TREATY with JESWUNT RAO HOLKAR, with the DECLARATORY ARTICLE annexed, 1805. TREATY of PEACE and AMITY between the BRITISH GOVERNMENT and JESWUNT RAO HOLKAR.

Whereas disagreement has arisen between the British Government and Jeswunt Rao Holkar, and it is now the desire of both parties to restore mutual harmony and concord, the following Articles of Agreement are therefore concluded between Lieutenant-Colonel John Malcolm on the part of the Honourable Company, and Sheikh Hubeeb Oolla and Balla Ram Seit on the part of Jeswunt Rao Holkar, the said Lieuttenant-Colonel John Malcolm having especial authority for that purpose from the Right Honourable Lord Lake, Commander-in-Chief, etc., etc., His Lordship aforesaid being invested with full powers and authority from the Honourable Sir George Hilaro Barlow, Governor-General, etc., etc., and the said Sheikh Hubeeb Oolla and Balla Ram Seit also duly invested with full powers on the part of Jeswunt Rao Holkar.

ARTICLE 1.

The British Government engages to abstain from the prosecution of hostilities against Jeswunt Rao Holkar and to consider him henceforward as the friend of the Honourable Company, Jeswunt Rao Holkar agreeing on his part to abstain from all measures and proceedings of an hostile nature against the British Government and its allies, and from all measures and proceedings in any manner directed to the injury of the British Government or its allies.

ARTICLE 2.

Jeswunt Rao Holkar hereby renounces all right and title to the districts of Tonk, Rampoora, Boondee, Lekherree, Sameydee, Bhamungaum, Dase, and other places north of the Boondee hills, and now in the occupation of the British Government.

ARTICLE 3.

The Honourable Company hereby engages to have no concern with the ancient possessions of the Holkar family in Mewar, Malwa, and Harrowtee, or with any of the Rajahs situated to the south of the Chumbul; and the Honourable Company agrees to deliver over immediately to Jeswunt Rao Holkar such of the ancient possessions of the Holkar family in the Deccan, now in the occupation of the Honourable Company, as are situated south of the river Taptie, with the exception of the fort and pergunnah of Chanderee, the pergunnahs of Ambar and Sengham, and the villages and pergunnahs situated to the southward of the river Godavery, which will remain in possession of the Honourable Company. The Honourable Company, however, in consideration of the respectability of the Holkar family, further engages that in the event of the conduct of Jeswunt Rao Holkar being such as to satisfy the State of his amicable and peaceable intentions towards the British Government and its allies, it will at the expiration of eighteen months from the date of this Treaty restore to the family of Holkar the fort of Chunderee and its districts, the pergunnahs of Ambar and Sengham, and the districts formerly belonging to the Holkar family, situated to the south of the Godavery.

ARTICLE 4.

Jeswunt Rao Holkar hereby renounces all claims to the district of Koonch in the province of Bundelcund and all claims of every description in that province; but in the event of the conduct of Jeswunt Rao Holkar being such as to satisfy the British Government of his amicable intentions towards that State and its allies, the Honourable Company agrees at the expiration of two years from the date of this Treaty to give the district of Koonch in Jaghire to Beema Bai, the daughter of Jeswunt Rao Holkar to be holden under the Company's Government on the same terms as that now enjoyed by Balla Bai.

ARTICLE 5.

Jeswunt Rao Holkar hereby renounces all claims of every description upon the British Government and its allies.

ARTICLE 6.

Jeswunt Rao Holkar hereby engages never to entertain in his service Europeans of any description, whether British subjects or others, without the consent of the British Government.

ARTICLE 7.

Jeswunt Rao Holkar hereby engages not to admit in to his council or service Serjee Rao Ghautkea, as that individual has been proclaimed an enemy to the British Government.

ARTICLE 8.

Upon the foregoing conditions Jeswunt Rao Holkar shall be permitted to return to Hindustan without being molested by the British Government, and the British Government will not interfere in any manner in the concerns of Jeswunt Rao Holkar. It is, however, stipulated that Jeswunt Rao Holkar shall, immediately, upon the Treaty being signed and ratified, proceed towards Hindustan, by a route which leaves the towns of Putteeala, Kythul, Jhind, and the countries of the Honourable Company and the Rajah of Jeypore, on the left ; and Jeswunt Rao Holkar engages on his route to make his troops abstain from plunder, and that they shall commit no act of hostility in any of the countries through which they may pass.

ARTICLE 9.

This Treaty, consisting of nine Articles, being this day settled by Lieutenant-Colonel John Malcolm on the part of the Honourable Company, and by Sheikh Hubeeb Oolla and Balla Ram Seit on the part of Jeswunt Rao Holkar. Lieutenant-Colonel John Malcolm has delivered one copy thereof. in Persian and English, signed and sealed by himself, and confirmed by the seal and signature of the Right Honourable Lord Lake to the said Sheikh Hubeeb Oolla and Balla Ram Seit, who, on their part, have delivered to Lieutenant-Colonel John Malcolm a counterpart of the same, signed and sealed by themselves, and engage to deliver another copy thereof, duly ratified by Jeswunt Rao Holkar, to the Right Honourable Lord Lake, in the space of three days, the said Lieutenant-Colonel

John Malcolm also engaging to deliver them a counterpart of the same, duly ratified by the Honourable the Governor-General in Council, within the space of one month from this date.

Done in Camp at Rajpoor Ghaut, on the banks of the Beas river, this 24th day of December, A. D. 1805, *corresponding with the 2nd of Shawul, in the year of the Hejira,* 1220.

(Sd.) JOHN MALCOLM.

" SHEIKH HUBEEB OOLLA.

" BALLA RAM SEIT.

DECLARATORY ARTICLES annexed to the TREATY of PEACE and AMITY concluded between the BRITISH GOVERNMENT and MAHARAJA JESWUNT RAO HOLKAR, through the agency of the RIGHT HONOURABLE LORD LAKE, on the 24th December, 1805.

Whereas by the second Article of the abovementioned Treaty Maharaja Jeswunt Rao Holkar renounces all right and title to the districts of Tonk, Rampoora, Boondee, Lekherree, Sameydee Bhaumungaum, Dase, and other places north of the Boondee Hills, and now in the occupation of the British Government; and whereas it has been understood that the Maharaja attaches great value to the district of Tonk, Rampoora, and other districts in that vicinity, which constituted the ancient possessions of the Holkar family, and the relations of amity and peace being now happily restored between the British Government and Maharaja Jeswunt Rao Holkar, the British Government is desirous of gratifying the wishes of the Maharaja to the utmost practicable extent consistent with considerations of equity, and of manifesting its solicitude to cultivate the friendship and good-will of the Maharaja; therefore the British Government hereby agrees to consider the provisions of the second Article of the Treaty aforesaid to be void and of no effect, and to relinquish all claim to the districts of Tonk, Rampoora, and such other districts in their vicinity as were formerly in the possession of the Holkar family and are now in the occupation of the British Government.

Done on the River Ganges, the 2nd day of February 1806.

(Sd.) G. H. BARLOW.

No. 2.

TREATY of PEACE between the HONOURABLE the EAST INDIA COMPANY and HIS HIGHNESS MAHARAJAH MULHAR RAO HOLKAR, his heirs and successors, settled by BRIGADIER-GENERAL SIR JOHN MALCOLM, K.C.B., and K.L.S., POLITICAL AGENT for the MOST NOBLE the GOVERNOR-GENERAL, on the part of the HONOURABLE EAST INDIA COMPANY, and TANTEA JOGH, on the part of HIS HIGHNESS MULHAR RAO HOLKAR, the said BRIGADIER-GENERAL SIR JOHN MALCOLM acting under authority from HIS EXCELLENCY LIEUTENANT-GENERAL SIR THOMAS HISLOP, BARONET, COMMANDER-IN-CHIEF of the ARMY of FORT SAINT GEORGE and of the ARMY in the DECCAN, himself invested with full power and authority from the MOST NOBLE FRANCIS, MARQUIS of HASTINGS, K.G., one of HIS BRITANNIC MAJESTY'S MOST HONOURABLE PRIVY COUNCIL, GOVERNOR-GENERAL in COUNCIL, appointed by the HONOURABLE COMPANY to direct and control all the affairs in the EAST INDIES, and the said TANTEA JOGH, duly invested with full power on the part of HIS HIGHNESS MULHAR RAO HOLKAR—1818.

ARTICLE 1.

Peace being established with the Maharajah Mulhar Rao Holkar, the Company's Government agrees that it will not permit any State or any freebooter to be unpunished that shall commit any outrage or hostility against the territories of Maharajah Mulhar Rao Holkar; the Maharajah agreeing on such occasions to lend his utmost assistance by the employment of his troops, or in such other manner as may be requisite, and the British Government will at all times extend the same protection to the territories of Maharajah Mulhar Rao Holkar as to its own.

ARTICLE 2.

Maharajah Mulhar Rao Holkar agrees to confirm the engagement which has been made by the British Government with the Nawab Ameer Khan, and to renounce all claims whatever to the territories guaranteed in the said engagement by the British Government to the Nawab Ameer Khan and his heirs.

ARTICLE 3.

The pergunnahs of Patchpahar, Dug, Gungrar, Aoor, and others rented by Rajah Zalim Singh, of Kotah, to be ceded in perpetuity to that Chief by the Maharajah Mulhar Rao Holkar, who renounces all claims whatever on these pergunnahs.

ARTICLE 4.

Maharajah Mulhar Rao Holkar agrees to cede to the British Government all claims of tribute and revenues of every description which he has or may have had upon the Rajpoot princes such as the Rajahs of Oudeypore, Jeypore, Jodhpore, Kotah, Boondee, Kerowlee, etc.

ARTICLE 5.

Mulhar Rao Holkar renounces all right and title to any of his territories as Rampoora, Bussunt, Rajepoora, Balliah, Neemserall, Indeghur, Boondee, Lekherree, Sameydee, Bhaumungaum, Dase, and other places within or north of the Boondee hills.

ARTICLE 6.

Maharajah Mulhar Rao Holkar cedes to the British Government all his territories and claims of every description whatever within and south of the Sautpoorah range of hills, including the fort of Sundwah with a glacis of two thousand yards, also all his possessions in the province of Khandeish and those districts, such as Ambar, Ellora, and others, intermixed with the territories of the Nizam and Peishwa.

ARTICLE 7.

In consideration of the cessions made by this Treaty, the British Government binds itself to support a field force to maintain the internal tranquillity of the territories of Mulhar Rao Holkar and to defend them from foreign enemies; this force shall be of such strength as shall be judged adequate to the object. It shall be stationed where the British Government determines to the best, and the Maharajah Mulhar Rao Holkar agrees to grant some place of security as a depôt for its stores.

ARTICLE 8.

The Maharajah grants full permission for the purchase of supplies of every description for any British force, acting in the defence of his territories; grain and all other articles of consumption and provisions and all sorts of materials for wearing apparel, together with the necessary number of cattle,

horses, and camels required for the use of such force, shall be exempted from duties.

ARTICLE 9.

Maharajah Mulhar Rao Holkar engages never to commit any act of hostility or aggression against any of the Honourable Company's allies or dependants, or against any other power or State whatever. In the event of differences arising, whatever adjustment the Company's Government weighing matters in the scale of truth and justice may determine, shall have the Maharajah's entire acquiescence. The Maharajah agrees not to send or receive Vakeels from any other State or to have communication with any other States except with the knowledge and consent of the British Resident.

ARTICLE 10.

The British Government hereby declares that it has no manner of concern with any of the Maharajah's children, relations, dependants, subjects, or servants, with respect to whom the Maharajah is absolute.

ARTICLE 11.

The Maharajah Mulhar Rao Holkar agrees to discharge his superfluous troops, and not to keep a larger force than his revenues will afford. He however agrees to retain in service, ready to co-operate with the British troops, a body of not less than three thousand horse, for whose regular payment a suitable arrangement must be made.

ARTICLE 12.

The Maharajah engages (and the British Government guarantees the engagement) to grant to Nawab Guffor Khan his present jaidad of the districts of Sujeet, Mulhargurh, Taul, Mundawul, Jowrah, Burroade; the tribute of Peeplowdah, with the sayer of the whole. These districts shall descend to his heirs on the condition that the said Nawab and his heirs shall maintain independent of the sebundy for his pergunnahs, and his personal attendants, in constant readiness for service, a body of six hundred select horse; and further, that this quota of troops shall be hereafter increased in proportion to the increasing revenue of the districts granted to him.

ARTICLE 13.

Mulhar Rao Holkar engages never to entertain in his service European or Americans of any description without the knowledge and consent of the British Government.

ARTICLE 14.

In order to maintain and improve the relations of amity and peace hereby established, it is agreed that an accredited minister from the British Government shall reside with the Maharajah Mulhar Rao Holkar, and that the latter shall be at liberty to send a vakeel to the Most Noble the Governor-General.

ARTICLE 15.

All the cessions made by this Treaty to the British Government or its allies shall take effect from the date of this Treaty and the Maharajah relinquishes all claims to arrears from these cessions. The possessions lately conquered by the British Government shall be restored to the Maharajah. The perwannahs for the mutual delivery of these cessions shall be issued without delay, and the forts ceded shall be given up with their military stores and in all respects in their present condition.

ARTICLE 16.

The English Government engages that it will never permit the Peishwa (Sree Munt) nor any of his heirs and descendants to claim or exercise any sovereign rights or power whatever over the Maharajah Mulhar Rao Holkar, his heirs and descendants.

ARTICLE 17.

This Treaty consisting of seventeen Articles, has been this day settled by Brigadier-General Sir John Malcolm, acting under the direction of His Excellency Lieutenant-General Sir Thomas Hislop, Baronet, on the part of the Honourable Company, and by Tantea Jogh, on the part of the Mulhar Rao Holkar; Sir John Malcolm has delivered one copy thereof in English and Persian, signed and sealed by himself, to the said Tantea Jogh to be forwarded to Maharajah Mulhar Rao Holkar, and has received from the said Tantea Jogh a counterpart of the said Treaty signed and sealed by him.

Sir John Malcolm engages that a copy of the said Treaty, ratified by the Most Noble the Governor-General, in every respect a counterpart of the Treaty now executed by himself, shall be delivered to Tantea Jogh to be forwarded to the Maharajah, within the period of one month, and on the delivery of such copy to the Maharajah, the Treaty executed by Sir John Malcolm, under the immediate direction of His Excellency Sir Thomas Hislop, Baronet, shall be returned; and Tantea Jogh in like manner engages that another copy of the said Treaty, ratified by the Maharajah Mulhar Rao Holkar, in every respect the counterpart of the Treaty now executed

by himself, shall be delivered to Sir John Malcolm, to be forwarded to the Most Noble the Governor-General, within the space of two days from this date, and on the delivery of such copy to the Most Noble the Governor-General, the Treaty executed by Tantea Jogh, by virtue of the full powers and authority vested in him as abovementioned, shall also be returned.

Done at Mundisore this sixth day of January, A.D. one thousand eight hundred and eighteen, on the twenty-ninth day of Shuffer, in the year of the Hejira 1233.

Seal.	(Sd.) JOHN MALCOLM, *Br.-Genl.*, *P. A., Govr.-Genl.*
Seal.	(Sd.) VITUL PUNT TANTEA JOGH.
Governor-General's small seal.	(Sd.) HASTINGS.

Ratified by His Excellency the Governor-General, in Camp at Oochar, this 16th day of January 1818.

(Sd.) J. ADAM,

Secretary to the Governor-General.

APPENDIX B.

Note on the Hindu Calendar in its relation to Agricultural Operations.

The Hindu cultivator is entirely dependent on his *panchānga*[1] or calendar, as interpreted for him by the village astrologer or priest.

The *Samvat* year which is always used is a luni-solar year and in Central India commences with the new moon immediately preceding the Vernal equinox or the sun's entry (*Sankrānt*) into Aries (*Mesha*) in the month of *Baisākh* (April). In Central India the *Purnamānta*[2] month, *i.e.*, from full moon to full moon, is in use, the month beginning with the 1st day of the *Krishna paksha* (or *badī*) or dark fortnight of the month, in which the moon is waning from full to new. The new year, therefore, by the *purnamānta* scheme falls in the middle of *Chaitra* that is in March or April.[3]

Agricultural operations, however, are rather regulated by the *nakshatras* than by the ordinary months. The *nakshatras* or *bha* are a series of asterisms. They are often called the "lunar asterisms" or "lunar mansions," a misnomer derived partly from the misapprehension of their origin and partly from the cognate star groups used by the Arabs and termed by them "manāzil-al-kamar" or mansions of the moon. The *nakshatras* are arbitrary groups of stars devised just as the European zodiacal constellations[4] were to mark out divisions of the ecliptic, and which could be applied to all purposes for which such divisions are required in astronomical observations.

These constellations are reckoned sometimes as 27 and sometimes as 28, the lesser figure being now almost invariably employed. Investigation has shewn that 28 was the original number, the asterism *Abhijit* being simply left out when the division into 27 was adopted. The origin of the change is easily traceable. As soon as the Greek sexagesimal system of dividing into degrees and minutes was adopted by native

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1 Lit. Five limbs or elements, *viz.*, *tithi* (date), *vāra* (week-day), *nakshatra* (asterism), *yoga* (conjunction), and *karana* (the difference in time between the moon and the sun=half *tithi*).

2 In southern India and by Deccanis living in Central India the Amānta system reckoning from new moon to new moon is in vogue.

3 The year 1907 commenced on 16th March; 1908 will commence on 3rd April; 1909 on 23rd March; 1910 on 11th April.

4 It may be noted that the European division of the zodiac into 12 parts (called by them "rāsi") was adopted later on by Hindu astronomers, who borrowed both divisions and names from the Greeks.

astronomers **27** was the only feasible number, as it gave 27 *nakshatras* of exactly 800′ each whereas 28 gave a fractional figure of 771 $\frac{3}{7}$. A revolution of the whole circle of asterisms (*bhā-chakra*) forms a sidereal day. The months are regarded as taking their names from the *nakshatras* in which the moon becomes full during their continuance. The *Sūrya-siddhānta* lays it down that the month is to be named after the asterism with which the moon is in conjunction (*yoga*) at the end of the *parvan*, a *parvan* here being half a *Shukla-paksha* (light fortnight), so that the end of this *parvan* is equivalent to the end of the day of full moon or the moment of opposition in longitude. Owing, however, to the incommensurability of the times of revolution of the sun and moon and also to the revolutions of the moon's line of apsides, full moon may fall in all the asterisms in succession and at all points of the zodiac, so that, though at the time when this system was inaugurated the names may have been strictly applicable, they would not long remain so. Instead, however, of altering the names of the months, which would have been highly inconvenient, a month is called *Kārtik* in which the full moon falls in either the *nakshatra* of *Krittikā* or *Rohinī*; *Chaitrā* when it falls in either *Chitra* or *Swātī* and so on (see table A). By this means the 27 *nakshatras* are divided as equally as possible between the 12 months. There is little doubt that these asterisms were at first applied to the lunar months, no more suitable derivation for the names than that of the asterisms in which the moon reached perfection being conceivable. In later times the lunar months came to depend on the solar months for their names. The *nakshatras* were naturally brought into close connection with the moon and it appears that for a long time only the motions of the sun and moon were studied, those of the planets being neglected. In this way the *nakshatras* were specially connected with the moon's path although not used exclusively as lunar mansions, but as general divisions of the zodiac applicable to all purposes for which such divisions are useful and necessary.

The *muhurta* or auspicious moments for the commencement of agricultural operations depend on the conditions obtaining at the time under the different *nakshatras*. A full exposition of these conditions is not possible here. It may, however, be briefly stated that under varying conditions the *nakshatras* are favourable or unfavourable, certain or uncertain in their influences and are classed as *sthira* (stationary) or *dhruva* (firm), *ugra* (wrathful), *mishra* (neutral), and the like, the same *nakshatras* under different conditions falling in different categories. Though all authorities are not in accord in regard to details a few general instances may be cited. Corn

Nakshatras.	Corresponding zodiacal signs (Rāshi). These do not exactly correspond with complete *nakshatras*, the fraction is noted approximately.	English equivalent of yoga-tāra.	Explanation of figures, English equivalents and presiding deity.
10. Maghā	Sinha (Leo)	α Leonis "Regulus."	*Maghā* "the mighty" figured as a house and presided over by the Pitaras or ancestors.
11. Pūrvā Phālgunī or Arjunī.		δ Leonis Alzubiah (the mane).	*Pūrva, i.e.*, former or earlier at meridian transit; figured as a bedstead.
12. Uttarā Phālgunī.	¼	β Leonis Sarfa (the turn).	*Uttarā* or latter, *i.e.*, later in transit.
13. Hasta	¾ Kanya (Virgo)	γ or δ Corvi.	*Hasta* "the hand," figured as a hand and presided over by Savitra the sun (lit. the generator).
14. *Chitrā*		α Virginis "Spica".	*Chitrā* "brilliant," figured as a lamp or a pearl and presided over by Tvashtra "the artificer" a vedic deity. He was the artisan of the gods possessing many of the attributes of Vulcan. In the Purānas he is identified with Vishvakarman.
15 Swāti	½ Tula (Libra).	α Bootes "Arcturus"	*Svāti* "the sword " is figured as coral bead or gem. As this group is far beyond the zodiac it can only have been introduced in order to include its conspicuous star.
16 Vishākhā		ι Librae	*Vishākha* "having spreading branches" is figured as a *Torana* or decorated doorway, which is formed by the stars ι, β, and γ Librae originally the *Yoga tāra* was α or β but calculation gives ι It is presided over by the dual deity Indrāgni, *i.e.*, Indra and Agni.
17 Anurādhā	¼ Vrishchikā (Scorpio)	δ Scorpionis	*Anurādhā* "success." It is figured as a *vāli* or *bāli* meaning here a row, the stars comprising it (β γ and π Scorpionis) being in a line. Mitra, one of the Adityas, presides.
18 Jyesthā		α Scorpionis "Antares."	*Jyesthā* "the eldest" is presided over by Indra. The Arabs call it "al-kalb," the heart of the scorpion.
19. Mūla	Dhanus (Sagittarius) ¼	λ Scorpionis	*Mūla* "the root," is figured as a lion's tail (composed of nine stars Scorpionis) and is presided over by Nriti "death or decay" one of the Rudras.
20. Purvā Ashādhā.		δ Sagittarii	*Ashādhā* "the unsubdued" generally figured as beds and presided over by Apas the waters, and Vishvai-devas or the collection of gods.
21 Uttara Ashādhā.		σ Sagittarii	

Nakshatras.	Corresponding zodiacal signs (Rāshi). These do not exactly correspond with complete *nakshatras*, the fraction is noted approximately.	English equivalent of yogatāra.	Explanation of figures, English equivalents and presiding deity.
Abhijit (now omitted).	¼ Makara (Capricornus)	α Lyrae "Vega"	*Abhijit* "conquering" figured as a triangle or ***singhāra*** nut. Presided over by Brahmā. Here again the Hindu astronomers have gone far out of the path to include a conspicuous star. This ***nakshatra*** is usually omitted, now-a-days.
22. Shravan ..	½	α Aquilae or Altair (the eagle).	*Shravan* "the listening one" or "the ear" is figured as a trident. Vishnu presides.
23. Sravishta (or Dhanishta).	½ Kumbha (Aquarius.)	β Delphini ..	*Sravishta* "the most famous" is figured as a drum and is presided over by the Vasus who were attendants on Indra.
24. Shatabhishaj (or Shatatārika).		λ Aquarii ..	*Shatabhishaj*, "having one hundred physicians," said to contain 100 stars. Figured by a circle and presided over by Varuna the vedic king of the universe.
25. Purvā Bhādrapadā.	¾	α Pegasi ..	*Bhādrapadā* "of the beautiful foot." When taken as one constellation it is figured as a bedstead, when each part is taken separately as a bi-faced figure Purva is presided over by Aja-eka-pada, the one-footed goat and Uttarā by Ahibudhnya the "bottom snake" (?)
26. Uttarā Bhādrapadā	¼ Mina (Pisces) ..	γ Pegasi or α Andromedae.	
27. Revati ..		ζ Pisicum ..	*Revati* "the abundant" figured as a drum and presided over by Pīrshan "the prosperer" one of the Adityas.

For a fuller account of this subject see—

E. Burgess—Journal of the American Oriental Society, vi, 141.

J. Burgess—Journal of the Royal Asiatic Society, 1893, p. 717.

Colebrooke's collected Essays.

Sir W. Jones—Asiatic Research ii, 293.

Thibaut—Journal of the Bengal Asiatic Society, xlvi-xlix.

Jacobi—Epigraphia Indica vol. i, 403.

APPENDIX C.

OFFICERS WHO HAVE HELD CHARGE AT INDORE.

1818-22 **Sir John Malcolm.**—Not Resident but in general charge. Son of George Malcolm, b. May 2nd, 1769, entered E. I. C.'s service 1783; envoy to Persia, 1799-1801; Resident, Mysore, 1803, with Sindhia 1804 and Mysore 1805; joined Lord Lake, and made treaty of Rājpurghāt with Holkar; mission to Persia 1808 and 1810; knighted and K.C.B. 1815; Political Agent with Sir Thomas Hislop in war of 1817-18; won battle of Mehidpur, December 21st, 1817; Treaty of Mandasor January 6th, 1818; in charge Mālwā 1818 to 1822; Governor of Bombay 1827; retired 1830; M.P. for Launceston 1831-2; died July 30th, 1833.

1818-31 **Mr. Gerald Wellesley.**—Was actual Resident at Indore while Malcolm was in general charge.

1832-33 **Mr. W. B. Martin.**

1834-40 **Mr. John Bax.**

1840-44 **Lieutenant-Colonel Sir Claude Martine Wade.**—Son of Lieutenant-Colonel Joseph Wade, b. April 3rd, 1794; named after Claude Martine of the Oudh Nawāb's service; entered E. I. C.'s service 1809; served in Bundelkhand 1812; Mālwā 1815-19; knighted 1839; Afghān war 1838-40; took Alī Masjid; retired 1844 from Indore; died October 21st, 1861.

1844-59 **Sir Robert N. Collie Hamilton, Bart., I.C.S.**—In 1854 he became the first holder of the newly created post of Agent to the Governor-General for Central India, in which that of Resident at Indore was merged. In 1857 he was away for a few months and escaped the outbreak of the mutiny, Col. H. M. Durand officiating. Son of Sir Frederick Hamilton fifth baronet; b. April 7th, 1802; educated at Hailebury; joined 1819; served in N.-W. P. Commissioner at Agra; Secretary to N.-W. P. Government, 1844; succeeded as baronet 1853; Governor-General's Agent in Central India 1854-59; received thanks of Parliament for services in 1857; retired 1859; d. 1887.

1854-59 **Colonel Sir H. M. Durand.**—(He was officiating for Sir R. Hamilton and was a prominent figure in 1857.)

1859-61 **Colonel Sir Richmond Campbell Shakespear, K.C.B.**—Son of John Talbot Shakespear, B.S.C.; b. May 11th, 1812; educated at Chatterhouse and Addiscombe; joined Bengal Artillery 1829; Afghān war 1838-9; Political Assistant to D'Arcy Todd in Persia; Political Assistant at Gwalior 1843, and

A.-D.-C. to Lord Gough at Mahārājpur; Resident, Gwalior, 1844-48, and 1845-51; in Sikh campaign, Political Agent, Jodhpur, 1851; Resident, Baroda, 1857; Agent to the Governor-General, Central India, 1859; K.C.B. 1860; d. at Indore, October 29th, 1861. He was a cousin of Thackeray.[1]

Colonel (Sir) Richard John Meade, K.C.S.I.—Son of Captain John Meade, R.N.; educated at Royal Naval school; entered Bengal army 1833; captured Tāntia Topi 1859; Political Agent at Gwalior and Governor-General's Agent, Central India, 1861; Commissioner at Baroda and on Baroda trial 1875; Resident, Hyderābād, 1876-81; d. March 20th, 1894. 1861-69

Lieutenant-General Sir Henry Dermot Daly, K.C.B., C.I.E.—Son of Lieutenant-Colonel Francis Dermot Daly; b. October 25th, 1821; joined Bombay army 1840; in European regiment; served in Sīkh war 1848-9; commanded Guides Cavalry in famous march from Mardān to Delhi 1857; commanded Central India Horse 1861; Agent to the Governor-General in Central India 1869-81; K.C.B. 1875; C.I.E. 1880; G.C.B. 1889; retired 1881; d. July 21st, 1895. 1869-81

Sir Lepel H. Griffin, K.C.S.I., I.C.S.,—1840, joined in Punjab 1860; Chief Secretary to Punjab 1870; Political officer in Afghānistān, and K.C.S.I. 1880; Governor-General's Agent in Central India 1881-9; retired 1889; still living (1907). 1881-89

Mr. F. Henvey, I.C.S.—Son of Commander W. Henvey, R.N.; educated at Rugby; entered B.C.S. 1861; Under-Secretary, N.-W Provinces; Under-Secretary, Foreign Department; Political Officer, Nepāl, Kāshmīr; Commissioner of Berār; Resident at Jaipur; Agent to the Governor-General in Central India; retired 1st January 1891. 1889-91

(Sir) Robert Joseph Crosthwaite, I.C.S.—Son of Rev. John Crosthwaite; b. January 17th, 1841; educated at Merchant Taylors and Brasennose (Oxon); entered I.C.S. 1863; joined N.-W. P.; Judicial Commissioner, Burma and Central Provinces; Agent to the Governor-General, Central India, 1891-94, also Rājputāna 1894-7; K.C.S.I. 1897; still living. (1907). 1891-94

Colonel (Sir) David William Keith Barr.—b. Nov. 29th, 1846; entered army 1864; served in Abyssinia; Assistant to the Governor-General's Agent in Central India 1870; Political Agent, Jodhpur, 1878-9, also Baghelkhand (1882); Resident at Gwalior 1889; Governor-General's Agent, Central India, 1894-99; Resident, Hyderabad 1900-05; Member of Secretary of State's Council 1905; still living (1907). 1894-99

Lieutenant-Colonel Robert Henry Jennings, R.E., C.S.I. 1899-1902
—b. 13th October 1852; joined Royal Engineers 1878; Afghān

[1] See Thackeray "Miscellanies" in "Lett's diary."

war 1879; Personal Assistant to the Agent to the Governor-General in Baluchistān; Deputy Assistant Quarter Master General at Simla 1837; Political Agent, Alwar, 1896; Resident, Indore, 1899-02; Resident, Jodhpur, 1903-06.

1902-03 **Major (Sir) Francis Edward Younghusband.**—Son of Maj.-Gen. John William Younghusband; b. 1863; entered 1st Dragoon Grds. 1882; Indian army 1889; in 1886 made his well known journey through Manchuria, and in 1889-91 in Pāmirs; Political Agent, Hunza, 1892, Chitrāl 1893-4, Hāraoti and Tonk 1898; Resident, Indore, 1902-3; British Commissioner in Tibet 1903-4 and negotiated treaty at Lhasa; C.I.E., K.C.I.E., still living (1907).

1903-07 **Mr. Oswald Vivian Bosanquet, I.C.S.**—Educated at Clifton College and New College, Oxford; entered I.C.S. 1885; served in Madras; Assistant to Resident at Hyderābād 1892; First Assistant to Governor-General's Agent, Rājputāna, 1893; acting Under-Secretary to Government of India, Foreign Department, 1895, 1898, 1899; *Kaisar-i-Hind* medal 1900; acting General Superintendent, Thagi and Dakaiti, 1901; acting Deputy Secretary, Foreign Department, 1903; Resident at Indore 1903; Resident at Baroda, 1909.

1907-09 **Major James Levett Kaye.**—b. December 27th, 1861; entered army 1882; served in Egypt, Gibraltar, Suakin and Mian Mir; joined Central India Horse 1887; Boundary Settlement Officer, Bundelkhand, 1889; Assistant to Governor-General's Agent in Central India 1890; Assistant Resident, Kāshmir, 1892. Services transferred to Kāshmir State as Settlement Commissioner 1895; Political Agent, Alwar, 1905; Resident at Indore 1907.

1909 **Captain Charles Eckford Luard, M.A. (Oxon.) I.A.**—b. October 11th, 1869; served in Military Department 1892-96; on Famine duty in Bundelkhand and Cantonment Magistrate, Nowgong, 1897; Boundary Settlement Officer in Central India 1898; Assistant to Governor-General's Agent in Central India 1899; on deputation in connection with census operations in Central India 1899-1902; officiated as Resident at Indore 1902; Assistant to Governor-General's Agent in Rajputana 1902; on deputation as Superintendent for compilation of Imperial Gazetteer in Central India 1902; Political Agent in Bhopāl 1905 in addition to the Gazetteer work; Resident at Indore 1909.

APPENDIX D.

EUROPEAN OFFICERS IN THE SERVICE OF THE HOLKARS.

AMBROSE, R. L., MAJOR.—An English officer in Jaswant Rao's service. He wrote a pamphlet entitled "*A letter on the present crisis of affairs in India, addressed to Edward Parry, Chairman of the East India Company.*" In this work he gives much interesting information. He mentions Holkar's detestation of Frenchmen due to the way in which he had been deserted by Dudrenec and Plumet.

ARMSTRONG, MAJOR.—Successor to Plumet in command to Holkar's 2nd Brigade of Infantry in 1802. He distinguished himself in the battle of Poona. In 1803 he contrived with great difficulty to escape by flight from the camp, as Holkar would not allow his officers to take advantage of Lord Wellesley's proclamation. He received a pension of Rs. 1,200 a month from the British Government.

BOYD, J. P., COLONEL.—An American, in 1792 he undertook to raise a battalion for Ahalya Bai, but whether he actually did so is not clear, though the contract between them is in the State archives. He is never mentioned as serving with the Holkar forces. In 1795 he was in the Nizām's service.

DODD, MAJOR.—An Englishman who succeeded Gardiner in command of a Brigade, composed of 4 battalions of infantry, 200 cavalry and 20 guns. He was probably present at Poona. He was one of the officers executed by Holkar at Nāhar Magra, in 1804, for refusing to fight against the British.

DUDRENEC, CHEVALIER.—A native of Brest, and a gentleman of birth, education and refinement. His father was a commodore in the French navy. He came to India in 1773 on a man-of-war. In 1780 he went to Delhi and entered Madoc's corps there, afterwards serving the Rājās of Bharatpur and Gohad and Najaf Kuli Khān, Shāh Alam's *wazīr*. In 1788 he entered the service of Begam Somru, but resigned in 1791 to raise a force for Tukojī Holkar and Ahalya Bai. He received Rs. 3,000 a month for raising a Brigade of 4 battalions. In 1792 this force was annihilated at the battle of Lakheri, but Tukojī, impressed with its staunchness even when defeated, commissioned him to raise another. In 1793 the new force took part in the battle of Kardla, in association with Perron's force. They returned thence to Indore where they

remained in peace until 1797 when Tukojī Rao died. The Brigade had then been raised to 6 battalions. In the dissensions which arose Dudrenec joined Kāshi Rao, but was persuaded by Amīr Khān to go over to Jaswant Rao.[1] He was then given Rāmpura in *jaedād* for the support of his force. In 1800 he assisted Lakwa Dāda in Jaipur, and was also with Perron at the battle of Mālpura against Partāb Singh of Jaipur (April 15th, 1800). His corps was charged by the Rāthor contingent of 10,000 horse who had joined Partāb Singh. Skinner who was present thus describes it.

"We now saw the Chevalier Dudrenec's Brigade, which was on our left, charged by the Rhattores. He received them nobly, but was cut to pieces by them : out of 8,000 men he had not 200 left. The Rhattores, more than 10,000 in number, were seen approaching from a distance, the tramp of their immense and compact body rising like thunder above the roar of battle. They came on, first at a slow hand gallop, which increased in speed as they approached. The well-served guns of the Brigade showered grape upon this dense mass, mowing down hundreds at each discharge, but this had no effect in arresting their progress. On they came like a whirlwind, trampling over 1.500 of their own body, destroyed by the cannon of the Brigade, and neither the murderous volleys from the muskets nor the serried hedge of bayonets could check or shake them. They poured like a torrent on and over the Brigade, and rode it fairly down, leaving scarce a vestige of it remaining as if sheer the weight of their mass had ground it to pieces. Then, as if they had met with but as light obstacle, they looked not even behind them at the fallen, but went on, unshaken and still in their formidable mass, to attack the cavalry of the second line. These ran like sheep while the Rhattores pursued them cutting them down for several miles. In this charge Captain Paish was killed and Dudrenec only escaped by throwing himself down amongst the dead."[2]

In August 1801 Dudrenec determined to leave Holkar and enter Sindhia's service, no doubt on Perron's invitation. His men, however, declined to desert and he escaped from Rāmpura with great difficulty being assisted by Zālim Singh of Kotah.[3] In 1803 he obtained command of the 4th Brigade in Perron's force. He surrendered to Colonel Vandeleur at Muttra on 30th September that year.[4]

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1 A long story is given in Amīr Khān's life by Prinsep, p. 109.

2 *The Asiatic Annual Register* for 1901 says he was imprisoned at Kotah for some time in 1800.

3 Parkes *Wanderings* 1416.

4 Marquis of Wellesley's *Despatches* III, 426.

EVANS, CAPTAIN.—In Begam Somru's service originally and afterwards de Boigne's. He was with Tone at Seondha and must therefore have entered Holkar's service later on.

GARDNER, WILLIAM LINAEUS, COLONEL.—Of all the military adventurers who served at native courts none had so romantic a history as Gardner. Born in 1770, he was grandson of William Gardner of Colleraine and nephew to Alan first Baron Gardner, a distinguished Admiral. William Linaeus was educated in France and came out to India in the King's service. He resigned as a Captain. In 1798 he entered Holkar's service and raised a Brigade of Infantry. Soon after he quarrelled with his employer and only just escaped with his life; he thus describes the incident. "One evening, when in Holkar's service I was employed as an envoy to the Company's forces, with instructions to return within a certain time. Suspicion of treachery was caused by my lengthened absence and accusations were brought against me at the *darbār* held by Holkar on the third day, following that on which my presence was expected. I rejoined the camp while the *darbār* was in progress. On my entrance the Mahārājā, in an angry tone demanded the reason of my delay, which I gave, pointing out the impossibility of a speedier return. Whereupon Holkar exclaimed, in great anger, 'Had you not returned this day I would have levelled the *khanāts* of your tent.' I drew my sword instantly and endeavoured to cut His Highness down, but was prevented by those around him; and before they had recovered from the amazement and confusion caused by the attempt I rushed from the camp sprang upon my horse and was soon beyond the reach of recall."[1]

The threat to cut down the *khanāts* referred to Gardner's wife who was a native princess of Cambay and *parda nashīn*. His wife was afterwards adopted as a daughter by the Emperor Akbar Shāh. They lived as man and wife in great happiness for over 40 years. She died of a broken heart in August 1835 six months after her husband. Gardner afterwards entered British service and in 1809 raised "Gardner's horse" now known as the 2nd Lancers.

In her "Wanderings of a pilgrim in search of the picturesque" Fanny Parkes has given a vivid account of Gardner, then an old man, of whom she was very fond.

Gardner had two sons and a daughter. His eldest son James married a niece of the Emperor Akbar Shāh, his younger Alan married Bibi Sāhiba Hinga and left two daughters, Suzanne and Harmuzi. The latter in 1836 married her own cousin William Gardner, nephew of the second Baron. Their

[1] *Wanderings in search of the Picturesque* by Fanny Parkes, i, 416.

son Alan Hyde succeeded to the title. He died in 1899. The peerage is at present in abeyance owing to a dispute between two cousins of the Indian branch of the family.

The extract below from "Whitaker's Peerage" gives the present condition of affairs.

Gardner Barony (*U. K.* and *Irel.*), succession contested between Alan Legge *Gardner*, b. 1881, and Alan Hyde *Gardner*, b. 1878.

Creations. A. Bt. Gt. Br. 1794; Bn. Gardner, *Irel.* 1800, *U. K.* 1806—Adm. Sir Alan Gardner, M.P. for Plymouth and Westminster, a Lord of the Admiralty, and a distinguished officer under Earl Howe, obtained successively all of these titles. The 3rd Bn. died in 1883 leaving no legitimate male issue. Contested claims to the succession are now advanced by two 2nd cousins, both great grandsons of the 2nd son of the 1st Bn. (Rear-Admiral Francis). The claimant till lately supposed to stand alone was Alan Hyde, 2nd son of the 2nd son, just named; but he died in 1899, leaving a son, the above claimant Alan Legge. But a rival claim is raised by another Alan Hyde, grandson of the 3rd son of the above 2nd son, whose father (d. 1901) bore the same name, and who bases his claim upon an alleged irregularity in the marriage of his rival's grandfather, Stewart Wm. Gardner, which was effected with an Indian Begum, a cousin of his own (Hamagi), her grandfather Wm. Gardner having married an Indian princess who was adopted as a daughter by the Emperor of Delhi. The late claimant himself, the father of Alan Legge, was the third to marry a native Indian girl, the ceremony being performed in their case by a Methodist minister in the house of the claimant's father. His late rival, the Alan Hyde who died in 1901, was an artist living at Ipswich where he assumed the title of Baron. His son, of the same name, now continues the rivalry. There have been four Alan Hydes in the pedigree—the son of the 2nd son (d. 1899, father of the claimant Alan Legge), and the 3rd son, with his own son and grandson the rival claimant.

Titled Relative.

Issue of 3rd Bn. (2nd cous. once rem. of Claimants):

Hon. Florence Coulstoun, now Ctss. of Onslow, mar. 1875 4th Earl of Onslow.

W. GARDNER OF COLLERAINE.

- Lt.-Colonel W. Gardner = Elizabeth Farringdon.
  - Alaida = Livingstone = Valentine = Francis Holworthy b. 1739.
    - (Alaida = Livingstone) Colonel William Linnaeus Gardner = Nawab Manzil-ul-nissa Begam.
      - A daughter.
        - Bibi Sahiba Banu = James Gardner.
          - Hinga.
          - Alaida the (Morning Star.)
          - The Evening Star.
      - Alan Gardner = Bibi Sahib Hinga.
        - Valentine Gardner = Malika Humani Begam.
          - Suliman.
          - William Linnaeus.
          - Na-Shaba Begam.
          - A daughter.
        - Susan Shara Begam. = Mirza Anjan Shiko.
        - Hingo.
        - Hamagi = Stewart W. Gardner III.
    - (Valentine = Francis Holworthy) Valentine Gardner = Charlotte Alaida d. of Lord Carrington.
  - Alan, Baron Gardner = Susannah Hyde Gale.
    - Alan Hyde Baron Gardner. = Maria Adderley
      - Alan Legge Baron Gardner.
    - Rear Adml. Francis Gardner. = G. V. Stranbenzee
      - Hamagi = Stewart William Gardner III.
        - Alan Hyde b. 1836, d. 1899.
          - Alan Legge b. 1881 (Claimant.)
      - Capt. Alan Hyde b. 1811, d. 1851.
        - Alan Hyde b. 1849, d. 1901.
          - Alan Hyde b. 1878 (Claimant.)

HARDING, MAJOR.—A very gallant soldier to whom Jaswant Rao was genuinely attached. He raised a Brigade of 4 battalions which he brought to an usual state of efficiency. He was killed charging beside Holkar against Sindhia's guns under Dawes at the battle of Poona. He was struck by almost the last shot fired. Jaswant Rao, on hearing he was wounded, though himself suffering from three severe wounds, immediately hurried to the spot where Harding was lying. The wounded officer was, however, dying and was only just able to express a wish to be buried in the Residency cemetery when he expired. His wish was scrupulously fulfilled.

PLUMET, MAJOR.—Ferdinand Smith, the historian of the military adventures, calls him a Frenchman and a gentleman, to "qualities which were seldom united in the Mahratta Empire". He raised a body of men for Jaswant Rao in 1798, and was largely instrumental in winning the battle of Ujjain. He found Holkar "too cruel, cunning, capricious and ungrateful" and left his service. Ambrose says he deserted on the eve of the battle of Indore and that this behaviour and Dudrenec's defection made Holkar brand all Frenchman as *dugārbāz.*

RYAN, MAJOR.—This unfortunate officer was among those executed by Holkar at Nāhar Magra in 1804. He was an Irishman and commanded a battalion.

TONE, WILLIAM HENRY, COLONEL.—An Irishman and brother of the well-known Irish rebel Theobald Wolfe Tone. He was born in August 1764, his grandfather being a farmer near Naas in Kildare, and his father a clockmaker. Tone was apprenticed to a book-seller, but spent his time reading books of travel, and finally at 16 ran away and entered the Company's service as a volunteer. He served 6 years at St. Helena and then came home. Tone was a handsome well made man, with considerable natural powers especially in composing poetry. He was noted for his dashing bravery.

In 1792 he re-entered the Company's service, but left it for that of the Nizām. After various adventures he ultimately entered Holkar's army. He was present at the battle of Seondha and was taken prisoner. He was killed at Maheshwar in 1802 in a skirmish. He is well known for his pamphlet "Some institutions of the Mahratta people" and several letters which were highly praised by Grant Duff.

VICKERS, MAJOR.—A half-caste, and most gallant soldier. He entered Perron's army in the 2nd Brigade under Pohlmann. When Dudrenec deserted Holkar he obtained command of that officer's corps and behaved with great courage at the battle of Poona. In 1804 when war broke

out between Holkar and the English he wished to take advantage of Lord Wellesley's proclamation. Holkar sent for him and told him he must fight against the English. Vickers declined positively as did Dodd and Ryan, two brother officers. On this Holkar had them all executed (in May 1804) on the Nāhar Magra hill in Udaipur, near which they were encamped.

STATISTICAL TABLES.

TABLE I.

TEMPERATURE.

STATION.	Height of observatory above sea level.	AVERAGE TEMPERATURE.								REMARKS.
		JANUARY.		MAY.		JULY.		NOVEMBER.		
		Mean.	Divisional range.*	Mean.	Divisional range.*	Mean.	Divisional range.*	Mean.	Divisional range.*	
1	2	3	4	5	6	7	8	9	10	11

* Average temperature between maximum and minimum of each day.

INDORE STATE.

TABLE II.

RAINFALL.

Year.	Zilas.						Alampur.	Indore City.	Remarks.
	Average total for State.	Indore.	Mehidpur.	Nemāwar.	Nimār.	Rāmpura-Bhānpura.			
1	2	3	4	5	6	7	8	9	10
1891–92 . .	27·36	28·22	..	..	..	..	..	26·50	
1892–93 . .	30·37	26·50	..	..	..	..	..	34·25	
1893–94 . .	33·43	34·25	..	..	..	..	..	32·62	
1894–95 . .	29·5	35·50	23·0	32·28	23·23	31·2	..	34·75	
1895–96 . .	24·52	26·2	28·5	26·25	17·45	25·85	..	28·58	
1896–97 . .	20·74	21·59	19·0	22·4	16·81	24·26	..	30·10	
1897–98 . .	24·94	30·2	26·1	29·54	16·30	23·12	..	24·63	
1898–99 . .	25·35	31·55	25·5	28·76	22·40	19·1	..	38·84	
1899–1900 .	8·8	10·2	9·5	10·52	5·7	6·22	..	15·93	
1900–01 . .	35·52	30·25	39·1	31·01	22·19	54·54	..	30·29	
1901–02 . .	16·4	15·34	19·09	23·1	13·73	18·5	..	20·3	
1902–03 . .	24·33	26·70	22·25	27·84	21·26	23·62	..	27·14	
1903–04 . .	42·58	32·49	33·94	31·83	28·41	36·64	..	49·58	
1904–05 . .	19·91	18·50	15·90	25·78	16·95	22·42	..	17·70	
1905–06 . .	27·1	52·66	33·94	31·83	24·85	16·63	2·37	45·35	
1906–07 . .									
1907–08 . .									
1908–09 . .									
1909–10 . .									
1910–11 . .									
1911–12 . .									
1912–13 . .									
1913–14 . .									
1914–15 . .									
1915–16 . .									
1916–17 . .									
1917–18 . .									
1918–19 . .									
1919–20 . .									

TABLE III.

DISTRIBUTION OF POPULATION 1901.

Serial No.	Zilas.	Area in square miles.	Number of towns.	Number of villages.	Total Population. Persons.	Total Population. Males.	Total Population. Females.	Urban Population. Persons.	Urban Population. Males.	Urban Population. Females.	Density per square mile.
1	2	3	4	5	6	7	8	9	10	11	12
1	Indore . .	1,570	2	639	254,423	130,872	123,551	89,347	47,371	41,976	162·05
2	Mehidpur .	840	2	432½	91,857	47,575	44,282	11,171	5,620	5,551	109·3
3	Nemāwar .	1,059	..	337	74,568	37,374	37,194	..	..	..	70·4
4	Nimār . .	3,871	3	1,065	257,110	132,312	124,798	20,568	10,491	10,077	66·1
5	Rāmpura-Bhānpura.	2,123	4	869	156,021	80,655	75,366	21,156	10,575	10,581	73·4
6	Alampur .	37	..	26	16,711	8,494	8,217	..	..	..	451·6
	Total .	9,500	11	3,368½	850,690	437,282	413,408	142,242	74,057	68,185	89·54

Since the census of 1901, 553 more villages have been borught on the register.

TABLE IV.

GENERAL STATISTICS OF POPULATION.

PARTICULARS.	1901.			1891.			1881.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
Religion.	850,690	437,282	413,408	1,099,990	578,042	521,948	1,054,237	559,616	494,621
Hindus	673,107	346,795	326,312	762,639	400,567	362,072	892,675	475,064	417,611
Jains	14,255	7,558	6,697	13,472	7,164	6,308	1,645	852	793
Musalmāns	68,867	35,406	33,461	77,369	40,775	36,594	72,747	38,634	34,113
Christians	91	51	40	244	140	104	52	32	20
Animists	94,047	47,276	46,771	245,987	129,228	116,759	86,390	44,656	41,734
Others	323	196	127	279	168	111	728	378	350
Civil condition.									
Unmarried	307,445	191,171	116,274						
Married	411,463	208,390	203,073	..	..	..	..	..	..
Widowed	131,782	37,721	94,061						
Education.									
Literate	39,551	38,827	724	..	..	..	..	..	..
Illiterate	811,139	398,455	412,684	..	..	..	..	..	..
Literate in English	2,223	2,187	36	..	..	..	..	..	..
Language.									
Mālawī and Rāngdī	130,207	66,415	63,792	..	..	..	..	..	..
Hindī	464,994	237,359	227,635	..	..	..	..	..	..
Urdu	10,817	5,909	4,908	..	..	..	..	..	..
Nemādī	109,762	56,095	53,667	..	..	..	..	..	..
Marāthī	37,912	19,563	18,349	..	..	..	..	..	..
Bhīlī	24,626	12,155	12,471	..	..	..	..	..	..
Bundelkhandī	15,151	8,123	7,028	..	..	..	..	..	..
Others	57,221	31,663	25,558	..	..	..	..	..	..

TABLE V.

VITAL STATISTICS.

YEAR.	BIRTHS.				DEATHS.				REMARKS.
	Total.	Males.	Females.	Ratio per 1,000.	Total.	Males.	Females.	Ratio per 1,000.	
1	2	3	4	5	6	7	8	9	10
1907-08 . .									
1908-09 . .									
1909-10 . .									
1910-11 . .									
1911-12 . .									
1912-13 . .									
1913-14 .									
1914-15 . .									
1915-16 . .									
1916-17 . .									
1917-18									
1918-19 . .									
1919-20 . .									

INDORE STATE.

TABLE VI.

DEATHS ACCORDING TO CAUSES.

YEAR.	TOTAL DEATHS FROM						REMARKS.
	All causes.	Plague.	Cholera.	Small-pox.	Fevers.	Other diseases.	
1	2	3	4	5	6	7	8
1901-02	2,933	..	..	..	1,134	1,799	
1902-03	2,287	..	2	3	904	1,378	
1903-04	12,665	9,015	8	54	2,013	1,575	
1904-05	11,215	9,313	..	175	571	1,156	
1905-06	2,506	818	..	177	186	1,325	
1906-07	9,571	7,158	201	93	475	1,644	
1907-08							
1908-09							
1909-10							
1910-11							
1911-12							
1912-13							
1913-14							
1914-15							
1915-16							
1916-17							
1917-18							
1918-19 . . .							
1919-20							

TABLE VII.

AGRICULTURAL STOCK.

YEAR.	HORSES AND CATTLE.									Ploughs with 2 bullocks	CARTS.		REMARKS
	Bullocks.	Cows.	BUFFALOES. Male	BUFFALOES. Female.	Horses.	Mares.	Colts and fillies.	Asses.	Sheep and goats.		Riding.	Load carrying.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1903-04	148,57	178,656	7,028	63,605	9,634	576	..	4,665	120,707	70,719	7,731	27,180	
1904-05	213,464	253,483	34,298	83,339	6,836	5,909	1,127	6,027	163,124	89,199	8,577	25,737	
1905-06	231,559	387,070	36,408	126,210	6,068	5,138	5,320	14,309	156,900	75,375	9,041	26,417	
1906-07													
1907-08													
1908-09													
1909-10													
1910-11													
1911-12													
1912-13													
1913-14													
1914-15													
1915-16													
1916-17													
1917-18													
1918-19													
1919-20													

TABLE

LEADIN

YEAR	AREA IN						NUMBER OF						POPULATION, 1901.		
	SQUARE MILES.			ACRES.			TOWNS.			(a) VILLAGES.					
	Total.	Khālsa.	Jāgir.	Total.	Khālsa.	Jāgir.	Total.	Khālsa	Jāgir.	Total.	Khālsa.	Jāgir.	Total.	Khālsa.	Jāgir.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Normal year	9,500	8,200	1,300	6,080,000	5,260,800	819,200	11	11	..	3,921⅓	3,389⅓	532	850,690	..	..
1906-07															
1907-08															
1908-09															
1909-10															
1910-11															
1911-12															
1912-13															
1913-14															
1914-15															
1915-16															
1916-17															
1917-18															
1918-19															
1919-20															

(a) Since the census of 1901, 553 new villages have been brought on the Register.

VIII.

STATISTICS.

CULTIVATED AREA						REVENUE.						REMARKS.
TOTAL.			IRRIGATED.			TOTAL.			INCOME DERIVED FROM LAND.			
Total.	Khalsa	Jagir.	Total.	Khasa.	Jagir.	Total.	Khalsa	Jagir.	Total.	Khalsa.	Jagir.	
17	18	19	20	21	22	23	24	25	26	27	28	29
1,112,300	..	..	53,100	..	..	..	5,376,300	..	..	3,488,800	..	

APPENDIX TO TABLE VIII.

LEADING STATISTICS FOR A NORMAL YEAR 1902-03.

Serial No.	Name of zila.	Area in		Number of		Population, 1901.	Cultivated area.		Income of the State.		Remarks.
		Square miles.	Acres.	Towns.	Villages.		Total.	Irrigated.	Total.	Income derived from land.	
1	2	3	4	5	6	7	8	9	10	11	12
1	Indore . .	1,570	1,004,800	2	666	254,423	369,900	12,600			
	Khālsā .	..	..	2							
	Jāgīr . .	..	..								
2	Mehidpur .	840	537,600	2	438⅓	91,857	167,000	1,300			
	Khālsā .	..	..	2							
	Jāgīr . .	..	..	..							
3	Nemāwar .	1,059	677,800	..	398	74,568	128,000	5,100			
	Khālsā .	..	..	..							
	Jāgīr . .	..	..	..							
4	Nimā. . .	3,871	2,477,400	3	1,500	257,110	217,600	10,900			
	Khālsā .	..	..	3							
	Jagīr . .	..	..	..							
5	Rāmpura-Bhānpura.	2,123	1,358,700	4	893	156,021	211,200	23,000			
	Khālsā .	..	..	4							
	Jāgīr .	..	..	..							
6	Alampur .	37	23,700	..	26	16,711	18,600	200			
	Khālsā .	..	..	..							
	Jāgīr . .	..	..	..							
	TOTAL .	9,500	6,080,000	11	3,921⅓	850,690	1,112,300	53,100			
	Khālsā .	8,220	5,260,800	11	(a) 3,389⅓	..			53,76,300	34,88,800	
	Jāgīr . .	1,280	819,200	..	532						

(a) Since the census of 1901, 553 new villages h ve been brought on the R

TABLE IX.

Statistics of Agriculture and Irrigation.

TABLE

STATISTICS OF AGRICULTURE

YEAR.	Total area of the State in acres.	UNCULTIVATED.					
		Total.	Forest.	Culturable.	Waste.	Total.	Canals.
1	2	3	4	5	6	7	8
Normal year . . .	6,080,000	* 4,148,500	1,920,000	1,178,200	1,050,300	* 1,112,300	..
1906-07							
1907-08							
1908-09							
1909-10							
1910-11							
1911-12							
1912-13							
1913-14							
1914-15							
1915-16							
1916-17							
1917-18							
1918-19							
1919-20							

* NOTE.—Exclusive

IX.

AND IRRIGATION.

CULTIVATED.						Area under double crop.	Area under mixed crop.	REMARKS.
IRRIGATED.					Dry.			
Wells.	Tanks.	Bands.	Other sources.	Total.				
9	10	11	12	13	14	15	16	17
16,600	..		36,500	53,100	1,059,200	48,000	..	

of jāgīr area.

STATISTICS OF AGRICULTURE AND

Serial No.	Name of zila.	Total area in acres.	UNCULTIVATED.			
			Total.	Forest.	Culturable.	Waste.
1	2	3	4	5	6	7
1	Indore . . .	1,004,800	..	..	..	..
2	Mehidpur . .	537,600	..	..	..	..
3	Nemāwar . .	677,800	..	..	..	..
4	Nimār . . .	2,477,400	..	..	..	..
5	Rāmpura-Bhānpura	1,358,700	..	..	..	..
6	Alampur . .	23,700	..	..	..	..
	TOTAL .	6,080,000	4,148,500	1,920,000	1,178,200	1,050,300

TABLE IX.

IRRIGATION FOR A NORMAL YEAR.

CULTIVATED.							Area under double crop.	Area under mixed crop.	REMARKS.
Total.	IRRIGATED.					Dry.			
	Wells.	Tanks.	Other sources.	Total.					
8	9	10	11	12		13	14	15	16
369,900	3,200	..	9,400	12,600		357,300	11,500	..	
167,000	800	..	500	1,300		165,700	6,100	..	
128,000	600	..	4,500	5,100		122,900	1,200	..	
217,600	6,000	..	4,900	10,900		206,700	12,100	..	
211,200	5,800	..	17,200	23,000		188,200	17,000	..	
18,600	200	..	..	200		18,400	100	..	
* 1,112,300	16,600	..	36,500	* 53,100		1,059,200	48,000		

* NOTE.—Exclusive of jāgir area.

TABLE

AREA IN ACRES UNDER

YEAR.	Total of *kharif* and *rabi* crop.	KHARIF CROP.												
		Tota.	Rice.	Jowār.	Makka.	Bājra.	Kodon.	Kutki.	Sāma and Phikār.	Urad.	Mūng.	Tūar or Arhar.	Tilli.	Rameli.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Normal year.	1,297,400	914,200	8,100	476,300	56,000	59,600	3,900	2,700	..	1,300	4,600	24,800	36,400	2,700
1906-07														
1907-08														
1908-09														
1909-10														
1910-11														
1911-12														
1912-13														
1913-14														
1914-15														
1915-16														
1916-17														
1917-18														
1918-19														
1919-20														

PRINCIPLE CROPS.

		Rabi Crop.												
Cotton.	Miscellaneous.	Total.	Wheat.	Gram.	Batra.	Masūr.	Poppy.	Sugar-cane	Tobacco.	Linseed.	Jao (barley).	Onion, garlic, etc.	Methi and other garden produce.	Miscellaneous.
16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
126,000	111,800	383,200	222,000	75,900	3,000	..	4,300	7,900	2,800	29,600	1,100	3,200	12,800	20,600

APPENDIX TO

AREA IN ACRES UNDER

Serial No.	Name of zila.	Total of *kharif* and *rabi* crops.	KHARIF CROP. Total.	Rice.	Jowār.	Makka.	Bājra.	Kodon.	Kutki.	Sāman or Phikār.	Urad.	Mūng.	Tūar or Arhar.	Tilli.	Rameli.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1	Indore .	348,100	143,700	1,700	83,500	13,800	200	200	1,400	..	700	500	700	6,300	2,000
2	Mehidpur	229,300	207,500	200	137,900	9,900	1,000	..	700	..	200	..	700	500	100
3	Nemāwar	125,500	74,000	200	27,800	2,500	500	2,400	100	..	..	..	..	4,200	600
4	Nimār .	317,700	274,300	1,400	65,500	14,400	32,000	900	500	..	100	4,000	23,100	25,400	..
5	Rāmpura-Bhānpura.	260,500	207,900	4,500	158,500	15,400	25,900	400	..	..	300	100	300	..	..
6	Alampur	16,300	6,800	100	3,100	..	..	..	..	..	..	..	..	..	..
	TOTAL .	1,297,400	914,200	8,100	476,300	56,000	59,600	3,900	2,700	..	1,300	4,600	24,800	36,400	2,700

TABLE X.

PRINCIPAL CROPS FOR A NORMAL YEAR.

		Rabi Crop.												
Cotton.	Miscellaneous.	Total.	Wheat.	Gram.	Barley.	Batra.	Masūr.	Opium.	Sugar-cane.	Tobacco.	Linseed.	Onion, garlic, etc.	Methi and other garden produce.	Miscellaneous.
17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
13,100	19,600	204,400	148,800	28,300	200	1,600	..	4,100	..	100	19,500	400	..	1,400
19,000	37,300	21,800	7,000	6,900	100	200	..	200	4,000	1,800	..	1,100	..	500
15,300	20,400	51,500	22,200	9,000	300	200	..	..	100	400	800	100	100	18,300
74,900	32,100	43,400	24,200	11,400	400	600	..	..	1,800	400	4,200	100	100	200
300	2,200	52,600	19,600	11,000	100	400	..	..	2,000	100	5,100	1,500	12,600	200
3,400	200	9,500	200	9,300	..	..	..	..	..	..	..	..	..	..
126,000	111,800	383,200	222,000	75,900	1,100	3,000	..	4,300	7,900	2,800	29,600	3,200	12,800	20,600

INDORE STATE.

TABLE XI.

STATISTICS OF FACTORY INDUSTRIES.

Year.	COTTON MILLS.											GINNING FACTORIES.					PRESSES.				
	Number of				Rate of wages paid.				Outturn.			Number of					Number of				
	Mills	Looms.	Spindles.	Hands employed.	Male.	Female.	Child.	Raw materials consumed.	Total number of Bales.	Yarn.	Cloth.	Factories.	Gins.	Hands employed.	Rates of wages.	Outturn.	Factories.	Presses.	Hands employed.	Outturn in bales.	Remarks.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
					A.	A.									Rs. a. p.						
1880-81 .	1	224	10,000	600	..	..	..	328	..	3,644	97,123	..	..	..	..	..	..	..	..	..	
1890-91 .	2	464	26,000	900	..	..	..	464	..	2,075	180,023	..	..	..	..	..	..	..	..	..	
1900-01 .	1	224	10,000	500	..	..	..	128	..	1,707	32,980	..	..	..	..	..	..	..	..	..	
1901-02 .	1	224	10,272	500	..	..	..	128	..	1,707	32,980	..	..	..	..	..	..	..	..	..	
1902-03 .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
1903-04 .	2	464	27,000	814	6	3	..	470	..	1,511	120,703	1	34	60	3 1 8	562	..	..	..	..	
1904-05 .	2	..	..	1,082	..	..	..	..	..	..	..	1	34	68	..	..	..	..	..	..	
1905-06 .																					
1906-07 .																					
1907-08 .																					
1908-09 .																					
1909-10 .																					
1910-11 .																					
1911-12 .																					
1912-13 .																					
1913-14 .																					
1914-15 .																					
1915-16 .																					
1916-17 .																					
1917-18 .																					
1918-19 .																					
1919-20 .																					

APPENDIX TO XI.

INDORE STATE.

STATEMENT SHOWING THE DETAILS OF WAGES.

	Amount.
Card room rate per hank	0 1 4
" "	0 1 1
" "	0 0 10
" "	0 0 8
" "	0 0 7
" "	0 0 4½
" "	0 0 3
Winder rate per 100 lbs.	0 6 0
Twister rate per Beam	0 2 3
Dryers' rate per 100 ends	0 0 9
" "	0 0 6
Warpers' rate per 100 lbs.	0 2 0
Sizing rate per 28 Beams	0 1 0
" 21 "	0 1 0
Mules rate from No. 13 to 20 No. yarn per 100 lbs.	0 4 6
" "	0 3 0
" "	0 2 9
" "	0 2 3
" "	0 2 0
" "	0 1 9
" "	0 1 6
Rate on woven cloth per lb.	0 0 5
" "	0 0 6
" "	0 0 9

INDORE STATE.

TABLE XII.

QUANTITY OF MINERALS PRODUCED IN TONS.

YEAR.											
1	2	3	4	5	6	7	8	9	10	11	12
1907-08 . . .											
1908-09 . . .											
1909-10 . . .											
1910-11 . . .											
1911-12 . . .											
1912-13 . . .											
1913-14 . . .											
1914-15 . . .											
1915-16 . . .											
1916-17 . . .											
1917-18 . . .											
1918-19 . . .											
1919-20 . . .											

TABLE XIII.

PRICES OF STAPLE FOOD GRAINS.

YEAR.	SEERS PER RUPEE.										
	Jowār.	Wheat.	Makka.	Gram.	Mūng.	Urad.	Masūr.	Bājra.	Rice.	Salt.	Tūar.
1	2	3	4	5	6	7	8	9	10	11	12
1881-90	21	13	28	16	15	12	10	17	9	9	14
1891-1900	26	13	25	17	17	17	13	20	8	10	14
1901-02	20	9	22	13	14	13	10	19	6	10	12
1902-03	17	9	20	12	12	12	10	16	7	10	12
1903-04	29	10	23	17	16	12	11	19	8	12	12
1904-05	29	13	28	21	25	18	12	19	8	14	13
1905-06	20	12	25	17	14	10	8	15	7	16	14
1906-07	26	12	30	16	14	13	10	17	9	16	14
1907-08	20	11	26	14	13	13	9	14	7	16	12
1908-09											
1909-10											
1910-11											
1911-12											
1912-13											
1913-14											
1914-15											
1915-16											
1916-17											
1917-18											
1918-19											
1919-20											

TABLE XIV.

WAGES.

YEAR.	AVERAGE DAILY WAGES FOR												REMARKS.
	SKILLED LABOUR.					UNSKILLED LABOUR.			CART HIRE.				
	Carpenter.	Blacksmith.	Mason.			Male.	Female.	Child.	Cart drawn by 2 bullocks.	Cart drawn by 4 bullocks.			
1	2	3	4	5	6	7	8	9	10	11	12	13
	Rs. a.	A.	Rs. a.			A. p.	A. p.	A. p.	A.	Rs. a		
1881-90 .	0 6	6	0 6			2 6	2 0	1 0	12			
1891-1900 .	0 7	6	0 7			2 6	2 0	1 0	14			
1901-02 .	0 9	9	0 7			3 0	2 6	1 0	14			
1902-03 .	0 8	9	0 8			3 0	2 6	1 0	12			
1903-04 .	0 8	10	0 8			3 0	2 6	1 0	12			
1904-05 .	0 7	12	0 8			3 0	2 6	1 6	12			
1905-06 .	0 12	12	0 12			4 0	3 0	1 6	12			
1906-07 .	1 0	12	1 0			5 0	3 0	2 0	12	1 0		
1907-08 .												
1908-09 .												
1909-10 .												
1910-11 .												
1911-12 .												
1912-13 .												
1913-14 .												
1914-15 .												
1915-16 .												
1916-17 .												
1917-18 .												
1918-19 .												
1919-20 .												

TABLE XV.

ROADS.

YEAR.	MILEAGE.			METALLED ROAD CONSTRUCTED AND MAINTAINED BY			REMARKS.
	Metalled.	Unmetalled.	Total.	Government.	Native State.	Other sources.	
1	2	3	4	5	6	7	8
1905	434	60	494	156	278		
1906							
1907							
1908	495	60	555	156	399		Exclusive of Indore city and Residency roads.
1909							
1910							
1911							
1912							
1913							
1914							
1915							
1916							
1917							
1918							
1919							
1920							

TABLE XVI.

LEGISLATION AND JUSTICE.

Civil Justice.

Year.	Subordinate Courts.				Small Cause Courts.				District Courts.				High Court.				Remarks.
	Suits for money and moveable property.	Title and other suits.	Rent suits.	Total.	Suits for money and moveable property.	Title and other suits.	Rent suits.	Total.	Suits for money and moveable property.	Title and other suits.	Rent suits.	Total.	Suits for money and moveable property.	Title and other suits.	Rent suits.	Total.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1881-90	3,320	614	594	4,528	1,991	1	60	2,052	206	9	2	217	11	0	..	11	
1890-1900	3,404	412	335	4,151	2,388	6	61	2,455	29	8	..	37	6	3	..	9	
1900-01	5,768	386	215	6,369	2,215	..	102	2,317	60	16	2	78	33	1	1	35	
1901-02	12,470	376	11	12,857	7,719	..	..	7,719	207	13	..	220	35	5	..	40	
1902-03	7,157	287	10	7,454	1,760	5	..	1,765	118	7	1	126	9	1	..	10	
1903-04	4,052	294	20	4,360	2,233	..	..	2,233	44	2	..	46	15	1	..	16	
1904-05	5,481	239	47	5,767	2,570	..	..	2,570	72	5	7	84	19	5	..	24	
1905-06	6,095	224	65	6,384	3,328	74	19	3,421	66	5	1	72	27	6	..	33	
1906-07																	
1907-08																	
1908-09																	
1909-10																	
1910-11																	
1911-12																	
1912-13																	
1913-14																	
1914-15																	
1915-16																	
1916-17																	
1917-18																	
1918-19																	
1919-20																	

TABLE XVII.

LEGISLATION AND JUSTICE.

Criminal Justice.

TABLE

LEGISLATION

Criminal

YEAR.	MAGISTRATE'S COURT. No. OF PERSONS TRIED FOR				SESSIONS COURT. No. OF PERSONS TRIED FOR				HIGH COURT. No. OF PERSONS TRIED FOR			
	Total.	Offences against person and property.	Offences against the Indian Penal Code.	Offences against the special and local laws.	Total.	Offences against person and property.	Offences against the Indian Penal Code.	Offences against the special and local laws.	Total.	Offences against person and property.	Offences against the Indian Penal Code.	Offences against the special and local laws.
1	2	3	4	5	6	7	8	9	10	11	12	13
1881-90	8,937	6,022	2,801	114	595	390	191	14	134	103	31	..
1891-1900	12,324	10,501	1,691	132	471	380	91	..	129	100	29	..
1900-01	13,095	10,821	2,088	186	663	619	44	..	138	100	38	..
1901-02	11,582	9,816	1,719	47	583	480	103	..	158	152	6	..
1902-03	11,622	9,904	1,659	59	320	237	83	..	127	115	12	..
1903-04	12,339	10,769	1,447	123	274	240	34	..	84	80	4	..
1904-05	12,994	10,947	1,663	384	322	218	102	2	3	3	..	..
1905 06	14,782	12,446	1,837	499	256	172	82	2	31	31	..	..
1906-07												
1907-08												
1908-09												
1909-10												
1910-11												
1911-12												
1912-13												
1913-14												
1914-15												
1915-16												
1916-17												
1917-18												
1918-19												
1919-20												

XVII.

AND JUSTICE.

Justice.

DISPOSAL OF WORK IN								
Magistrate's Court.			Sessions Court.			High Court.		
Persons acquitted.	Persons convicted.	Cases disposed of.	Persons acquitted.	Persons convicted.	Cases disposed of.	Persons acquitted.	Persons convicted.	Cases disposed of.
14	15	16	17	18	19	20	21	22
7,351	3,406	5,986	261	277	211	55	76	62
9,571	2,844	9,948	186	254	220	50	75	76
9,486	3,701	7,028	310	433	170	56	52	72
8,849	2,733	6,369	282	301	2 7	30	128	84
9,882	1,740	6,246	191	129	193	11	116	89
10,778	1,561	6,771	142	132	147	25	59	78
11,037	1,9[illegible]	7,125	188	134	187	..	3	3
12,753	2,029	7,767	140	116	119	7	24	12

TABLE XVII.

APPENDIX A.

Showing the seat, area of charge, Superior Court, powers, etc., of the Courts.

No.	Name of the Court.	Seat of Court.	Area of charge.	Civil powers.		Criminal powers.
				Original.	Appellate.	
1	2	3	4	5	6	7
1	Sadr Court .	Indore .	Indore State.	Suits in which the claim exceeds Rs. 10,000.	First appeals from decrees and orders of the District Courts in original suits. Also second appeals from the appellate decrees of the District Courts on grounds mentioned in section 582 of the British Code of Civil Procedure, 1882.	As given in the Indore Code of Criminal Procedure.
2	Sessions and District Judge, Indore.	Ditto .	Indore *zila* and city.	Suits in which the claim exceeds Rs. 5,000 but does not exceed Rs. 10,000.	Appeals from decrees and orders of Munsifs.	Ditto.
3	Sessions and District Judge, Nimār.	Mandleshwar.	Nimār *zila*.	Suits in which the claim exceeds Rs. 1,500 but does not exceed Rs. 10,000.	Ditto .	Ditto.
4	Sessions and District Judge, Rāmpura-Bhānpura.	Garot .	Rāmpura and Bhānpura *zila*.	Ditto .	Ditto .	Ditto.
5	Sessions and District Judge, Nemāwar.	Kannod .	Nemāwar *zila*.	Suits in which the claim exceeds Rs. 1,000 but does not exceed Rs. 10,000.	Ditto .	Ditto.
6	Sessions and District Judge, Mehidpur.	Mehidpur	Mehidpur *zila*.	Ditto .	Ditto .	Ditto.

TABLE XVII-A—(*continued*).

No.	Name of the Court.	Class.	Seat of Court.	Area of charge.	Civil powers.	Criminal powers.
1	2	3	4	5	6	7
	Indore City and Zila.					
7	Nāzim Adālat, Indore.	1st class Munsif.	Indore City.	Indore City and District.	Original suits in which the claim does not exceed Rs. 5,000.	*Nil.*
8	Indore City Munsif.	2nd class Munsif.	Ditto .	Indore City, Indore and Khudel *parganas* excepting *Thāna* Hātod.	Original suits in which the claim does not exceed Rs. 1,000.	*Nil.*
9	Small Cause Judge, Indore.	Ditto .	Ditto .	Ditto .	Small Cause Powers up to Rs. 50.	*Nil.*
10	Munsif of Northern *parganas*, Indore.	Ditto .	Hātod .	Depālpur, Sānwer and Petlāwad *parganas* and Hātod *Thāna*.	Original suits in which the claim does not exceed Rs. 1,000 with small cause powers up to Rs. 50.	1st class Sub-Divisional Magistrate.
11	Munsif of Southern *parganas*, Indore.	Ditto .	Mhow .	Mhow and Betma *parganas*	Ditto .	Ditto.
	Nimār Zila.					
12	Munsif, North-Western *parganas*, Nimār.	1st class Munsif	Mandleshwar.	Mandleshwar, Lawānī and Nisarpur (Civil and Criminal), Sanāwad, Barwāha and Kasrāwad (Civil only).	Original suits in which the claim does not exceed Rs. 1,500 with small cause powers up to Rs. 50.	1st class Sub-Divisional Magistrate.
13	Munsif, Eastern *parganas*, Nimār.	2nd class Munsif.	Sanāwad and Barwāha.	Sanāwad and Barwāha *parganas*.	Ditto, but when the claim does not exceed Rs. 1,000.	Ditto.

TABLE XVII-A—(*continued*).

No.	Name of the Court.	Class.	Seat of Court.	Area of charge.	Civil powers.	Criminal powers.
1	2	3	4	5	6	7
	Nimār Zila—*continued.*					
14	Munsif, Southern *parganas*, Nimār.	1st class Munsif.	Khargon	Khargon, Brāhmangaon, Sendhwa, Silu, Bhīkangaon and Warla. Kasrāwad (Criminal only).	Original suits in which the claim does not exceed Rs. 1,500 with small cause powers up to Rs. 50, may be invested with the powers of an additional District Judge.	1st class Sub-Divisional Magistrate.
15	Subordinate Munsif, Bhīkangaon.	3rd class Munsif.	Bhīkangaon.	Bhīkangaon *parganas.*	Original suits in which the claim does not exceed Rs. 500.	2nd class Magistrate unless specially invested with powers of a 1st class Magistrate.
16	Subordinate Munsif, South-Western *parganas.*	Ditto .	Sendhwa	Sendhwa and Brāhmangaon *parganas.*	Ditto .	Ditto.
17	Subordinate Munsif, Western *parganas.*	Ditto .	Nisarpur.	Nisarpur and Lawāni *parganas.*	Ditto .	Ditto.
18	Subordinate Munsif, Sātpurās.	Ditto .	Warla .	Warla *Thāna* .	Ditto .	Ditto.
	Nemawar Zila.					
19	Munsif, Western Division, Nemāwar.	2nd class Munsif.	Kannod .	Kannod and Kātāphod *parganas.*	Original suits in which the claim does not exceed Rs. 1,000 with small cause powers up to Rs. 50.	1st class Magistrate.
20	Munsif, Eastern Division, Nemāwar.	3rd class Munsif.	Khātegaon.	Khātegaon *pargana.*	Original suits in which the claim does not exceed Rs. 500.	2nd class Magistrate.

TABLE XVII-A—(*continued*).

No.	Name of the Court.	Class.	Seat of Court.	Area of charge.	Civil powers.	Criminal powers.
1	2	3	4	5	6	7
	Mehidpur Zila.					
21	Munsif, Western *parganas*, Mehidpur.	2nd class Munsif.	Mehidpur	Mehidpur and Jhārda *parganas*.	Original suits in which the claim does not exceed Rs. 1,000 with small cause powers up to Rs. 50.	1st class Magistrate.
22	Munsif, Eastern *parganas*, Mehidpur.	Ditto .	Tarāna .	Tarāna and Mākron *parganas*.	Ditto .	Ditto.
	Rampura-Bhanpura Zila.					
23	Munsif, Trans-Chambal *parganas*.	1st class Munsif.	Manāsa .	Manāsa, Nārāyangarh and Rāmpura *parganas*.	Original suits in which the claim does not exceed Rs. 1,500 with small cause powers up to Rs. 50.	1st class Sub-Divisional Magistrate.
24	Subordinate Munsif, Rāmpura.	3rd class Munsif.	Rāmpura	Rāmpura *parganas*.	Original suits in which the claim does not exceed Rs. 500.	2nd class Magistrate unless specially invested with the powers of a 1st class Magistrate.
25	Munsif, Cis-Chambal *parganas*.	1st class Munsif.	Garot .	Garot, Chandwāsa, Bhānpura, Sunel and Jīrāpur *parganas*.	Original suits in which the claim does not exceed Rs. 1,500 with small cause powers up to Rs. 50.	1st class Sub-Divisional Magistrate.
26	Subordinate Munsif, Bhānpura.	3rd class Munsif.	Bhānpura	Bhānpura *pargana*.	Original suits in which the claim does not exceed Rs. 500.	2nd class Magistrate unless specially invested with powers of a 1st class Magistrate.
27	Subordinate Munsif, Sunel.	Ditto .	Sunel .	Sunel *pargana* .	Ditto .	Ditto.
28	Subordinate Munsif, Zīrāpur.	Ditto .	Zīrāpur .	Zīrāpur *pargana*	Ditto .	Ditto.

TABLE XVII-A—(*continued*).

City Courts.

No.	Name of Court.	Seat of Court.	Area of charge.	Powers.
1	2	3	4	5
	INDORE CITY.			
29	1st City Magistrate . .	Indore City .	Indore City .	District Magistrate.
30	2nd City Magistrate . .	Ditto .	Indore City and Indore and Khudel *parganas* excepting Thāna Hātod.	Magistrate of the first class.

Subordinate Courts.

No.	Name of Courts.	Seat of Court.	Area of charge.	Civil powers.	Criminal powers.
1	2	3	4	5	6
1	District Magistrate[1] ,, Indore. .	Indore City .	Indore *zila* .	*Nil.*	Powers of the District Magistrate under the Indore Code of Criminal Procedure.
2	,, Magistrate, ,, Nimār.	Mandleshwar	Nimār .	*Nil.*	Ditto.
3	,, Magistrate, ,, Rāmpura.	Rāmpura .	Rāmpura .	*Nil.*	Ditto.
4	,, Magistrate, ,, Bhānpura.	Bhānpura .	Bhānpura .	*Nil.*	Ditto.
5	,, Magistrate, ,, Nemāwar.	Kannod .	Nemāwar .	*Nil.*	Ditto.
6	,, Magistrate, ,, Mehidpur.	Mehidpur .	Mehidpur .	*Nil.*	Ditto.

[1] The District Magistrates are the *sūbhas* in charge of the *zilas.*

TABLE XVII-A—*concluded.*

Powers of Amins in charge of parganas.

No.	Place.	Criminal powers.	Civil powers.
1	2	3	4
1	Alampur, } Amīns.	1st Class Magistrate	Suits original up to Rs. 5,000.
2	Nandwai, } Amīns.	3rd Ditto	Ditto Rs. 500.
3	Talen, } Amīns.	1st Ditto	Ditto.
4	Sundarsī, } Amīns.	2nd Ditto	Ditto.
5	Singhāna, Thānādār	3rd Ditto	Ditto.
6	Dahi, Jāgīrdār of Dahi	3rd Ditto	Ditto.
7	Betma,	3rd Class Magistrate.	
8	Depālpur,		
9	Sānwer,		
10	Petlāwad,		
11	Barwāha,		
12	Lawāni,		
13	Brāhmangaon,		
14	Kasrāwad,		
15	Kātāphod,		
16	Jhārda,		
17	Mākron,		
18	Nārāyangarh,		
19	Chandwāsa,		
20	Kanjarda, Thānedār,		
21	Khudel,		

TABLE

FINANCE

YEAR.	Grand Total.	Total revenue of the State (*Khālsā*).	Land revenue.	CUSTOMS.			EXCISE.			
				Total.	Opium.	Other sources.	Total.	Country spirits.	Other sources.	Total.
1	2	3	4	5	6	7	8	9	10	11
Normal year.	71,14,100	67,47,200	45,36,400	4,04,400	1,33,000	2,71,400	1,36,700	1,36,700	..	82,100
1881-90	54,78,979	51,12,079	30,78,087	10,40,635	6,40,054	4,00,581	1,30,702	..	..	47,458
1891-1900	56,34,985	52,68,085	33,43,796	5,27,239	1,95,901	3,31,338	1,63,154	1,63,154	..	61,519
1901-02	40,99,229	37,32,329	19,47,581	4,76,938	1,40,815	3,36,123	1,04,038	1,04,038	..	1,22,404
1902-03	57,43,251	53,76,351	34,88,772	5,48,245	1,90,528	3,57,717	1,29,673	1,29,673	..	1,36,558
1903-04	57,01,367	53,34,467	29,29,421	4,75,235	1,83,096	2,92,139	1,36,745	1,29,850	6,895	82,107
1904-05	64,84,642	61,17,742	31,21,058	3,49,083	1,47,275	2,01,808	1,73,095	1,73,095	..	1,21,527
1905-06	65,00,292	61,33,392	35,95,425	3,89,699	1,40,650	2,49,049	2,01,221	1,88,924	12,297	1,32,855
1906-07										
1907-08										
1908-09										
1909-10										
1910-11										
1911-12										
1912-13										
1913-14										
1914-15										
1915-16										
1916-17										
1917-18										
1918-19										
1919-20										

XVIII.

RECEIPTS

Stamp.														
Judicial.	Non-judicial.	Court-fee.	Other sources.	Law and Justice.	Tānka.	Tribute.	Other assessed taxes.	Forest.	Registration.	Compensation for salt.	Miscellaneous.	Extraordinary.	Jāgīr income.	REMARKS.
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
..	..	..	..	8,200	1,79,900	..	..	1,74,700	6,000	61,800	11,57,000	..	3,66,900	
..	..	..	..	1,56,805	1,26,538	..	..	6,930	..	21,005	10,79,919	..	..	
..	..	..	..	1,95,727	1,25,647	..	..	91,982	6,936	53,418	6,98,667	..	..	
..	..	..	..	18,244	1,99,749	..	..	83,195	8,070	61,875	7,10,135	..	..	
..	..	..	..	25,495	1,46,960	..	..	89,110	6,892	61,875	7,42,777	..	..	
..	..	..	..	8,268	1,79,948	..	..	1,55,526	5,980	61,875	1,30,936	..	..	
..	..	..	..	9,999	1,31,706	..	..	1,72,053	12,655	61,875	15,97,798	..	3,66,893	
.	..	..	..	14,834	1,52,044	..	..	1,90,916	13,934	61,875	8,81,006	4,99,583	..	

TABLE

FINANCE EXPENDI

YEAR.	Grand Total.	Total expenditure of the State (*Khālsā*).	CHARGES IN RESPECT OF COLLECTIONS. Land revenue.	Forest.	Cost of Chief's establishment.	SALARIES AND EXPENSES. General administration.	Law and Justice.	Police.	Education.
1	2	3	4	5	6	7	8	9	10
Normal year .		54,10,700	7,97,700	59,000	10,54,600*	4,61,800	1,65,800	3,63,700	82,100
1881-90 . .		46,49,718	..	7,95,078	7,77,587	..	48,561	..	40,961
1891-1900 . .		46,24,369	..	11,55,099	9,05,828	..	62,635	..	61,122
1901-02 . .		52,84,679	..	8,76,472	9,32,384	..	99,382	4,64,499	72,429
1902-03 . .		53,33,111	..	10,18,253	6,77,210	..	1,01,586	4,33,213	73,504
1903-04 . .		59,07,755	4,59,047	54,016	11,45,078	..	1,24,312	3,63,733	82,098
1904-05 . .		54,35,933	3,19,311	93,856	10,48,875†	4,34,109	1,44,280	3,59,556	99,909
1905-06 . .		78,93,089	6,51,506	1,22,824	12,71,191	..	1,37,325	3,76,775	1,04,861
1906-07 . .									
1907-08 . .									
1908-09 . .									
1909-10 . .									
1910-11 . .									
1911-12 . .									
1912-13 . .									
1913-14 . .									
1914-15 . .									
1915-16 . .									
1916-17 . .									
1917-18 . .									
1918-19 . .									
1919-20 . .									

* Includes Customs and Excise, and Permanent Land Record Staff.

† Includes the items of ex-Mahārājā, Members of Ruling family and relations, *Shāgird Pesha*, Stable, etc.

XIX.

TURE.

Medical.	Other Heads.	Pensions and Miscellaneous civil charges.	Tribute paid to British Government.	Tribute paid to Native states.	Military.	Famine Relief.	Irrigation.	Civil Public Works.	Miscellaneous.	Extraordinary.	Jāgir Expenditure.	REMARKS.
11	12	13	14	15	16	17	18	19	20	21	22	23
59,300	3,82,700	1,50,000	..	..	9,73,200	..	..	5,80,200	2,80,600	..	..	
31,507	25,039	37,304	..	..	16,52,068	..	99,367	3,32,060	8,10,186	..	..	
39,549	20,305	46,945	..	..	14,01,017	36,491	..	1,79,201	7,16,177	..	..	
72,808	1,85,508	63,872	..	..	10,88,536	37,349	1,74,523	2,71,561	9,45,356	..	..	
59,650	2,13,870	62,637	..	..	9,31,301	19,307	73,243	1,99,624	14,69,713	..	..	
59,324	7,21,572	72,070	..	..	9,73,234	..	..	5,96,613	7,83,280	3,09,288	..	
79,326	2,11,259	3,38,080	..	..	9,05,357	..	..	8,56,962	45,053	..	..	
78,520	3,70,606	1,45,056	1,24,361	21,248	6,56,206	54,387	46,571	27,74,500	9,23,964	37,128	..	

INDORE STATE.

TABLE XX.

PRESENT DEMAND FOR REVENUE AND CESSES.

Seiral No.	Name of *zila*.	Years of settlement and demand								Present revenue and cesses.			Incidence per acre.		Remarks.
										Revenue.	Cesses.	Total.	Cultivated area.	Total area.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1	Indore														
2	Mehidpur														
3	Nemāwar														
4	Nimār														
5	Rāmpura-Bhānpura.														
6	Alampur														
	TOTAL .														

TABLE XXI.

Excise.

TABLE

Ex

YEAR.	Receipts from Foreign Liquor.	COUNTRY SPIRITS.		Receipts from Tārī and Sindī.	DRUGS.			
		Receipts.	Consumption in gallons.		Total receipts.	CONSUMPTION IN MAUNDS OF		
						Gānja.	Bhāng.	Charas.
1	2	3	4	5	6	7	8	9
1900–01 . .	..	163,154	..	..	..	..	..	..
1901–02 . .	..	104,038	..	..	..	..	..	..
1902–03 . .	..	129,673	..	..	..	..	..	..
1903–04 . .	..	129,850	..	..	6,895	..	..	..
1904–05 . .	..	173,095	..	..	6,904	..	..	..
1905–06 . .	..	188,924	..	..	12,297	..	..	..
1906–07 . .								
1907–08 . .								
1908–09 . .								
1909–10 . .								
1910–11 . .								
1911–12 . .								
1912–13 . .								
1913–14 . .								
1914–15 . .								
1915–16 . .								
1916–17 . .								
1917–18 . .								
1918–19 . .								
1919–20 . .								

XXI.

CISE.

OPIUM.				INCIDENCE OF RECEIPTS PER 10,000 OF POPULATION FROM			NUMBER OF SHOPS FOR THE SALE OF		
Total receipts.	Consumption.	Total receipts.	Total charges.	Liquor including Tāri and Sindi.	Drugs.	Opium.	Country Liquor.	Drugs and opium.	REMARKS.
10	11	12	13	14	15	16	17	18	19
..	..	1,63,154	..	952	..	..	..	..	
..	..	1,04,038	..	1,250	..	..	..	..	
..	..	1,29,673	..	1,536	..	..	..	..	
..	..	1,36,745	..	1,008	12	..	..	..	
..	..	1,79,999	..	2,263	82	..	..	..	
..	..	2,01,221	..	2,118	153	..	..	..	

YEAR.	INCOME.						
	Octroi.	Tax on houses and lands.	Other taxes.	Other sources.	Total.	Administration and collection charges.	Public safety.
1	2	3	4	5	6	7	8
1881-90	5,559	5,800	31,164	16,379	58,902	19,074	14,020
1891-1900	5,171	5,424	39,950	10,802	61,347	15,700	19,225
1900-01	..	5,527	45,195	6,865	57,587	17,601	14,162
1901-02	10,500	5,921	40,326	31,156	87,903	25,697	14,953
1902-03	6,000	4,930	32,037	39,095	82,062	25,291	16,818
1903-04	24,891	4,960	30,493	5,775	66,119	18,034	3,615
1904-05	23,847	..	36,387	14,735	74,969	38,922	2,922
1905-06	23,956	..	36,731	17,007	77,694	39,783	1,119
1906-07							
1907-08							
1908-09							
1909-10							
1910-11							
1911-12							
1912-13							
1913-14							
1914-15							
1915-16							
1916-17							
1917-18							
1918-19							
1919-20							

XXII.

PALITY.

EXPENDITURE.

Water supply and drainage.								
Capital.	Maintenance.	Conservancy.	Lighting.	Public works and roads.	Public instruction.	Miscellaneous.	Total.	Remarks.
9	10	11	12	13	14	15	16	17
2,704	..	5,107	..	16,306	..	1,783	58,994	
1,554	..	6,850	..	12,870	..	5,174	61,173	
1,034	..	3,475	..	5,382	..	5,582	47,236	
2,534	..	7,467	..	15,799	..	23,844	80,294	
2,729	..	4,364	..	4,787	..	15,986	70,076	
2,277	..	23,506	..	13,607	..	10,043	71,083	
..	1,020	7,828	..	..	..	7,258	57,950	
362	632	5,857	..	..	..	19,777	70,530	

TABLE XXIII.

EDUCATION.

YEAR.	ARTS COLLEGE.		HIGH SCHOOL.		UPPER PRIMARY.		LOWER PRIMARY.		OTHER SPECIAL SCHOOLS.		GIRLS' SCHOOLS.		ROTE SCHOOLS.			PRIVATE SCHOOLS.	
	Number of institutions.	Number of scholars.	Number of institutions.	Number of scholars.	Number of institutions.	Number of scholars.	Number of institutions.	Number of scholars.	Number of institutions.	Number of scholars.	Number of institutions.	Number of scholars.	Number of institutions.	Number of scholars.	Cost.	Number of institutions.	Number of scholars.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1881 .	..	..	1	113	53	2,810	41	1,706	1	15	..	..	..	..	..	..	...
1886 .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1891 .	1	8	1	377	42	3,487	40	2,123	1	16	..	..	..	..	..	..	..
1896 .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1901 .	1	66	1	447	44	4,060	35	1,376	1	16	..	..	..	..	..	..	..
1902 .	1	71	1	442	52	4,910	30	1,175	1	8	..	..	..	..	..	..	..
1903 .	1	73	1	472	66	5,574	18	795	..	..	..	..	..	..	..	..	..
1904 .	1	57	1	322	66	5,081	25	888	..	..	..	..	10	134	...	26	824
1905 .																	
1906 .																	
1907 .																	
1908 .																	
1909 .																	
1910 .																	
1911 .																	
1912 .																	
1913 .																	
1914 .																	
1915 .																	
1916 .																	
1917 .																	
1918 .																	
1919 .																	
1920 .																	

TABLE XXIV.

POLICE.

Name of *thānā* and *zila* and *pargana*.	Inspector-General of Police.	Deputy Inspector-General.	City Superintendent.	District Inspector.	Sub-Inspector.	Head Constables.	Constables.	Mounted Police. Officers.	Mounted Police. Men.	Cost.
1	2	3	4	5	6	7	8	9	10	11
										Rs.
INDORE CITY.										
Junī Indore	..	..	..	..	1	3	15	..	..	216
Rānīpura	..	..	..	..	1	2	31	..	..	402
Kishanpura	..	..	..	..	1	2	36	..	..	364
Sarāfa	..	..	..	..	1	3	29	..	..	318
Malhārganj	..	..	..	..	1	2	28	..	..	314
Shankarganj	..	..	..	..	1	1	16	..	..	186
Chhatrīpura	..	..	..	..	..	3	17	..	..	186
City office	..	..	1	..	1	3	17	..	..	492
INDORE ZILA.										
Indore	..	..	..	2	2	6	39	..	..	731
Petlāwad	..	..	..	..	..	4	25	..	..	275
Kishanganj	..	..	..	..	2	5	39	..	..	519
Depālpur	..	..	..	..	..	4	26	..	..	303
Betma	..	..	..	..	..	2	18	..	..	188
Sānwer	..	..	..	..	..	5	23	..	..	182
Khudel	..	..	..	..	1	2	23	..	..	284
RAMPURA PARGANA.										
Rāmpura	..	..	..	1	3	3	52	..	..	705
Kanjārda	..	..	..	..	1	6	56	..	..	640
Nandwās	..	..	..	..	..	1	15	..	..	138
Manāsa	..	..	..	..	1	2	30	..	..	321
Nārāyangarh	..	..	..	..	1	2	24	..	..	278
BHANPURA PARGANA.										
Bhānpura	..	..	..	..	2	11	100	..	..	1,123
Māchalpur	..	..	..	..	2	4	34	..	..	420
Sunel	..	..	..	..	1	3	35	..	..	374
Jīrāpur	..	..	..	..	..	4	33	..	..	321
Garot	..	..	..	..	2	6	62	..	..	590
MANDLESHWAR PARGANA.										
Mandleshwar	..	..	..	..	2	4	43	..	..	548
Maheshwar	..	..	..	..	..	2	21	..	..	219
Barwāha	..	..	..	..	1	4	39	..	..	432
Chikhalda	..	..	..	..	1	2	13	..	..	219
Tonki	..	..	..	..	..	7	34	..	..	411

Name of thānā and district.	Inspector-General of Police.	Deputy Inspector-General.	City Superintendent.	District Inspector.	Sub-Inspector.	Head Constables.	Constables.		Mounted Police. Officers.	Mounted Police. Men.	Monthly cost.
1	2	3	4	5	6	7	8	9	10	11	12
NEMAWAR ZILA.											Rs.
Rājor	..	..	..	1	1	8	78		..	..	884
Satwās	..	..	..	..	1	4	17		..	..	274
Kātāphor	..	..	..	..	..	3	27		..	..	271
Khātegaon	..	..	..	..	1	5	27		..	..	333
Alampur	..	..	..	..	2	1	25		..	..	332
MEHIDPUR ZILA.											
Mehidpur	..	..	..	1	1	7	55		..	..	703
Mākron	..	..	..	..	..	2	12		..	..	138
Jhārda	..	..	..	..	1	5	33		..	..	380
Tarāna	..	..	..	..	1	6	32		..	..	422
KHARGON PARGANA.											
Khargon	..	..	..	1	2	9	34		..	..	675
Un	..	..	..	..	1	2	17		..	..	212
Muhmmadpur	..	..	..	..	1	3	17		..	..	183
Kasrāwad	..	..	..	..	..	3	19		..	..	214
Bhīkangaon	..	..	..	..	..	3	16		..	..	181
Chenpur	..	..	..	..	..	1	9		..	..	94
Sendhwa	..	..	..	..	1	2	14		..	..	209
Warla	..	..	..	..	..	2	8		..	..	110
Nāgalwādi	..	..	..	..	..	1	9		..	..	88
Sanāwad	..	..	..	..	2	1	14		..	..	256
Special Reserve	..	..	..	..	7	7	145		..	..	1,483
Recruit Reserve	..	..	..	..	1	39	112		..	..	1,999
Mounted Police	..	..	..	..	..	2	..		5	96	2,342
Head Quarters	1	1	1	..	..	..	..	Office Establishment 44	..	..	2,520
GRAND TOTAL	1	1	2	6	52	224	1,793	44	5	96	26,002

TABLE XXV.

ARMY.

ARM.	NUMBER OF				Serviceable guns.	REMARKS.
	Officers.	Non-Commissioned Officers.	Men.	Followers.		
1	2	3	4	5	6	7
IMPERIAL SERVICE						
Cavalry	6	29	165	..	..	
Transport	12	40	242	..	..	
TOTAL	18	69	407	..	..	
STATE.						
Artillery	6	22	182	103	48	
Cavalry	18	91	791	98	..	
Infantry	32	88	628	68	..	
General stable	3	..	..	..	..	
TOTAL	59	201	1,601	269	48	
GRAND TOTAL	77	270	2,008	269	48	

TABLE

JA

YEAR.	NUMBER OF			AVERAGE DAILY JAIL POPULATION.		Rate of jail mortality per 1,000.	Expenditure on jail maintenance.	Cost per prisoner.	Profits on jail manufacture.	Earnings per prisoner annually.
	Central Jails.	District Jails.	Subsidiary Jails.	Males.	Females.					
1	2	3	4	5	6	7	8	9	10	11
1881-90 .	1	3	51	504	55	63	31,788	36 2 7	563	20 3 10
1891-1900 .	1	3	53	496	31	109	34,658	36 10 6	533	20 5 4
1901-02 .	1	4	53	551	42	66	51,095	43 5 11	946	14 13 3
1902-03 .										
1903-04 .										
1904-05 .										
1905-06 .										
1906-07 .										
1907-08 .										
1908-09 .										
1909-10 .										
1910-11 .										
1911-12 .										
1912-13 .										
1913-14 .										
1914-15 .										
1915-16 .										
1916-17 .										
1917-18 .										
1918-19 .										
1919-20 .										

XXVI.

ILS.

ADMISSIONS.

2 years and under 2 years.		2—5 years.		5—10 years.		Over 10 years.		Transportation for a term.		Transportation for life.		Sentence of death.		
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Remarks.
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
2,872	323	208	19	45	..	5	..	..	..	7	0·6	0·4	..	
3,664	369	282	..	49	..	2	..	..	..	2·5	0·7	1	0·1	
8,007	265	898	92	234	3	18	..	..	..	18	·4	..	..	

INDORE STATE.

TABLE

MEDI

Year.	Number of: Civil hospitals and dispensaries.	Number of: Beds.	Average daily No. of: Indoor patients.	Average daily No. of: Outdoor patients.	Expenses met from: State treasury.	Expenses met from: Local and Municipal funds.	Expenses met from: Fees, endowments and other sources.	Expenses met from: Total.	Expen: Establishment.	Expen: Medicine.
1	2	3	4	5	6	7	8	9	10	11
									Rs. a. p.	Rs. a. p.
1881–90 .	6	..	..	..	..	..	..	..	..	..
1891–1900 .	15	..	55·64	12·65	..	..	..	..	25,576 0 0	4,394 0 0
1901–02 .	25	100	86·1	874·6	43,125	..	..	43,125	38,759 3 9	23,282 4 0
1902–03 .	25	100	82·6	9,227	60,890	Nil		60,890	35,514 9 6	18,076 0 6
1903–04 .	27	100	73·1	1,501·3	70,432	Nil		70,432	39,147 1 9	31,698 0 1
1904–05 .	27	100	78·0	1,265·3	79,262	Nil		79,362	35,955 2 9	22,492 15 11
1905–06 .	36	100	112·2	1,814·5	91,200	Nil		91,200	48,986 10 3	40,797 10 9
1906–07 .	41	100	92·8	1,971·8	95,180	Nil		95,180	49,074 7 0	36,496 5 10
1907–08										
1908–09										
1909–10										
1910–11										
1911–12										
1912–13										
1913–14										
1914–15										
1915–16										
1916–17										
1917–18										
1918–19										
1919–20										

XXVII.

CAL.

DITURE ON				VACCINATION.						
Diet.	Buildings, etc.	Miscellaneous.	Total.	Lunatic Asylum.	Number of persons vaccinated.	Number of successful operations.	Rate per 1,000 of population.	Total expenditure on vaccination.	Cost per successful case.	REMARKS.
12	13	14	15	16	17	18	19	20	21	22
			Rs. a. p.					Rs. a. p.	Rs. a. p.	
..	..	..	..	..	..	3,246	..	..	0 4 4	
..	..	..	29,970 0 0	..	..	11,191	11·09	..	0 4 4	
			62,041 4 1	1	13,301	11,278	13·2	2,787 0 0	0 2 5	
Included in			53,590 10 0	1	9,383	7,869	9·2	..	..	
column 11			70,845 1 10	1	6,027	4,891	5·7	1,931 0 0	0 5 0	
separate			58,448 2 8	1	4,567	3,680	4·3	2,170 5 9	0 9 5	
figures not			89,784 5 0	1	7,045	6,138	7·2	4,521 15 0	0 11 9	
available.			85,570 12 10	1	6,863	6,378	7·4	4,288 15 6	0 10 9	

TABLE XXVIII.

FAIRS.

Number.	Name of fair.	Place where held.	Time when held.	Duration of time.	Nature of fair.	Average number attending.	REMARKS.
1	2	3	4	5	6	7	8
		Alampur pargana.					
1	Mātājī . . .	Gethari . .	Lunar, 14th of Māgh and *Ashwin*.	1	Religious	3,500	
2	Pīr Sāhib . .	Kaduda . .	Lunar, 8th of *Shrāwan*.	1	Do.	2,500	
3	Mātājī . . .	Kuthār . .	Solar, 10th of *Vaishākh*.	1	Do.	2,500	
		Indore city.					
1	Champa Shasthī .	Piplia Indore .	*Mārgshīrsh Sudī* 6th.	3	Religious	2,500	
2	Nāg Panchmī .	Chhatrī Bāg .	Lunar, 5th and 6th of *Shrāwan*.	2	Do.	..	All citizens.
3	Muharram . .	Karbala field .	..	..	Do.	..	Do.
4	Gangor . . .	Chhatrī Bāg .	Lunar, 3rd of *Chaitra*	..	Do.	..	Do.
5	Hariyāli Amāvas .	Do. .	Solar, 30th of *Shrāwan*.	1	Do.	5,000	
6	Nahān (*gud todana*) .	Junī Indore .	Solar, 13th of *Phālgun*.	1	Do.	500	
7	Idul-Fitr and Id .	Bajaria (Kapur-Khān's camp).					Every year.
		Indore zila.					
1	Shivrātrī yātra .	Deogurādia .	Solar, 14th of *Māgh*	3	Religious	5,000	
2	Ganpatī . .	Khajrāna .	4th dark half of *Poush*	1	Do.	5,000	
3	Shivrātrī . .	Gautampura .	Solar, 14th of *Māgh*	1	Do.	1,000	
4	Do. . .	Hārsola . .	Do. .	1	Do.	500	
5	Janakeshwar Mahādeo.	Yashwantnagar.	Lunar, 15th of *Kārtik*.	1	Do.	..	

TABLE XXVIII—*continued*.

FAIRS.

Number.	Name of fair.	Place where held.	Time when held.	Duration of time.	Nature of fair.	Average number attending.	REMARKS.
1	2	3	4	5	6	7	8
		Indore zila—*contd.*					
6	Deo Dharma Rāj	Sānwer	Lunar, 1st of *Kārtik*.	1	Religious	500	
7	..	Jānāpao hill	Lunar, 15th of *Kārtik*.	1	Do.	5,000	
8	..	Hātod	*Kārtik*, 15th bright	1	Do.	500	
9	..	Hasalpur	Do.	1	Do.	500	
10	..	Khajura	*Chaitra* 1st, lunar	1	Do.	1,000	
11	..	Bayāpa	Do.	1	Do.	800	
12	..	Nānod	Do.	1	Do.	50	
13	..	Bādja	*Chāitra* 9th, lunar	1	..	25	
14	..	Petlāwad	Mahāshivrātrī day	1	Religious	500	
15	..	Kaddāwad	Shila Saptami	1	Do.	500	
16	Gal-ki-yātra	Gāri Pimplia	Solar, 1st of *Phālgun*	1	Do.	300	
17	Do.	Khirdu	Do.	1	Do.		
18	Do.	Morod	Do.	1	Do.		
19	Do.	Gautampura	Do.	1	Do.		
20	Do.	Shetkhedī	Do.	1	Do.		
21	Do.	Khajrāna	Do.	1	Do.		
22	Do.	Kampail	Do.	1	Do.		
23	Do.	Pedmi	Do.	1	Do.		
24	Do.	Hātod	Do.	1	Do.		
25	Do.	Depālpur	Do.	1	Do.		
27	Do.	Shwni	Do.	1	Do.		

TABLE XXVIII—*continued*.

FAIRS.

Number.	Name of fair.	Place where held.	Time when held.	Duration of time.	Nature of fair.	Average number attending.	REMARKS.
1	2	3	4	5	6	7	8
		Indore zila—*concl d.*					
27	Gal-ki-yātra	Betma	Solar, 1st of *Phālgun*	1	Religious		
		Mehidpur zila.					
1	Dhulet fair	2 miles from Mehidpur.	Lunar, 6th of *Phālgun*	1	Religious	400	
2	Narama	Jhārda	In the month of *Phālgun.*	1	Do.	..	
3	..	Indokh	Do.	1	Do.	1,000	
4	..	Nalkhadi	Do.	1	Do.	1,000	
5	Mahākālī	Karedi	Solar, 5th of *Phālgun*	1	Do.	2,000	
6	Harsiddhi	Sundarsī	*Mārgashīrsha*	1	Do.	400	
7	...	Jagoti	Solar, 5th of *Chaitra.*	1	Do.	1,000	
8	..	Kundi Kheda	Do.	1	Do.	..	Large.
9	...	Makla	Holī day	1	Do.	..	Do.
10	..	Ghātpimplia	...	1	Do.	500	
		Nemawar zila.					
1	Somwatī	Nemāwar	Noonday of any time solar month.	1	Religious	5,000	
2	Atmārām Buwa	Nemāwar	Lunar, 15th *Poush*	1	Do.	3,000	
3	Muharram	Kannod	In the month of *Muharram.*	1	Do.	2,000	
4	Khande Rao (Gal)	Kātāphod	Solar, 1st of *Chaitra.*	1	Do.	3,000	
5	...	Hirāpur	Solar, 2nd of *Chaitra.*	1	Do	400	
6	...	Retwai	Do.	1	Do.	800	

TABLE XXVIII—*continued*.

FAIRS.

Number.	Name of fair.	Place where held.	Time when held.	Duration of time.	Nature of fair.	Average number attending.	REMARKS.
1	2	3	4	5	6	7	8
		Nemawar zila—*concld.*					
7	Chhatrī . .	Lohārdu . .	Solar, 3rd of *Chaitra*.	1	Religious	3,000	
8	Khanderao . .	Dokākni . .	Solar, 6th of *Chaitra*.	1	Do.	600	
9	Hardam Lāla .	Kanjādu .	Solar, 8th of *Chaitra*.	1	Do.	200	
10	Khushika Mela .	Bheson . .	Solar, 30th of *Chaitra*	1	Do.	2,000	
11	Dev Dharam Rāj .	Mānglia . .	Lunar, 1st of *Chaitra*	1	Do.	125	
12	Shaikh Pharid Pīr .	Mehdul . .	Lunar, 15th *Vaishākh*.	1	Do.	300	
13	Zanda . .	Bedgaon . .	Solar, 13th of *Chaitra*	1	Do.	3,000	
14	Meghnāth . .	Khātegaon .	Solar, 1st of *Phālgun*	1	Do.	1,500	
15	..	Yeklera . .	Do. .	1	Do.	2,000	
16	(Gal) . . .	Sandalpur .	Do. .	1	Do.	2,000	
17	Rāmjī . . .	Vikrampur .	Lunar, 9th of *Chaitra*	1	Do.	800	
18	Gal . . .	Harangaon .	Solar, 1st of *Phālgun*	1	Do.	700	
19	Do. . . .	Amla . .	Do. .	1	Do.	300	
20	Do. . . .	Ganon . .	Do.	1	Do.	700	
21	Holī . . .	Thura . .	Solar, 10th of *Chaitra*	1	Do.	500	
22	Do. . . .	Ajnās . .	Do. .	1	Do.	600	
23	Do. . . .	Bābu Kheda .	Do. .	1	Do.	600	
		Nimār zila.					
1	Mayūradhwaja .	Mardāna .	Lunar, *Vaishākh*	1	Religious	..	Large number.
2	..	Sajuror Bhagur	Solar, 9th of *Chaitra*	1	Do.	..	Do.

TABLE XXVIII—*continued*.

FAIRS.

Number.	Name of fair.	Place where held.	Time when held.	Duration of time.	Nature of fair.	Average number attending.	REMARKS.
1	2	3	4	5	6	7	8
		Nimar zila—*contd.*					
3	Shrī Takshaka (serpant god) . .	Dasnāwai .	Lunar, 15th of *Vaishākh*	1	Religious	3,000	
4	Bhairav . .	Balakwāda	Do. . .	1	Do.	7,000	
5	...	Bijāgarh .	Mahāshivrātri day .	1	Do.	..	
6	...	Bijāsani . .	9th lunar of *Ashwin*	1	Do.	500	
7	...	Limbol . .	Lunar, 5th of *Mārgashīrsha.*	1	Do.	500	
8	Bhairav . .	Choli . .	Lunar, 14th of *Vaishākh.*	1	Do.	1,000	
9	..	Gavalanghala .	Lunar, 9th of *Chaitra*	1	Do.	2,000	For Khāndesh and Nimār.
10	..	Khurampura .	Lunar, 15th of *Ashwin.*	1	Do.	400	
11	..	Nāgalwādi .	Lunar, 10th of *Vaishākh.*	1	Do.	300	
12	Kālu Mahārāj .	Piplia . .	Lunar, 15th *Ashwin*	1	Do.	..	
13	Renuka Devī . .	Sasabarda .	Lunar, 15th *Chaitra*	1	Do.	..	
14	Asāpurī Devī (Gal) .	Multhān . .	Solar, 30th of *Vaishākh.*	2	Do.	3,000	
15	Bhāwasinghi Bāba .	Dawāna . .	*Ashwin*, lunar, 15th	1	Do.	500	
16	Bhīlat . . .	Jāmlia . .	*Vaishākh* . .	1	Do.	500	
17	Bhairav. . .	Barnad . .	*Māgh* . . .	1	Do.	500	
18	Bijāsanī Devī .	Balkhadia Bada	Lunar, 9th of *Chaitra*	1	Do.	500	
19	Singājī Saint . .	Khajūrī . .	*Ashwin*, 15th lunar	1	Do.	900	
20	Shrī Rankeshwar Mahādev . .	Do. . .	Lunar, 15th *Māgh* .	1	Do.	500	

TABLE XXVIII—*continued.*

FAIRS.

Number.	Name of fair.	Place where held.	Time when held.	Duration of time.	Nature of fair.	Average number attending.	REMARKS.
1	2	3	4	5	6	7	8
		Nimar zila—*concld.*					
21	Tājdin Walli Saint .	Silu . .	*Shrāwan* . .	1	Religious	1,000	
22	Sukha Bāba Saint .	Ratli . .	*Chaitra* lunar, 5th, 9th	5	Do.	1,000	
23	Bhilat . . .	Nanasia . .	*Vaishākh* . . .	1	Do.	200	
24	Do. . . .	Sangui . .	*Māgh*, solar, 15th .	1	Do.	1,500	
25	Do. . . .	Bhatūdpura .	Do. .	1	Do.	500	
		Rāmpura-Bhānpura zila.					
1	Shankhodhār . .	Rāmpura . .	Lunar, 15th of *Kārtik*	1	Religious	1,000	500 years old.
2	...	Do. .	Lunar, 15th of *Vaishākh*.	1	Do.	1,000	
3	Kedāreshwar . .	Do. .	Solar, 30th of *Phālgun*.	1	Do.	4,000	
4	Mendakeshwar .	Do. .	Solar, 30th of *Ashādh*.	1	Do.	1,000	
5	...	Mahāgārh .	Solar, 30th of *Shrāwan*.	1	Do.	4,000	
6	...	Kukdeshwar .	Mahāshivrātrī day .	1	Do.	500	
7	...	Antri . .	Lunar, 15th of *Poush*	1	Do.	500	
8	Joginī Mātā . .	Padda . .	Solar, 30th of *Ashādh*.	1	Do	500	
9	..	Kanjarda .	Do. .	1	Do.	500	
10	...	Nārāyangarh .	Do. .	1	Do.	500	Large.
11	Shivrātrī . .	Bhānpura .	Solar, 30th *Māgh* .	1	Do.	500	65 years old.
12	Takshakeshwar .	Naoli . .	*Vaishākh*, Lunar 15th	1	Do.	500	Do.
13	Mātājī . . .	Dudh Khedī .	Lunar, 9th *Ashwin* .	1	Do.	500	Do.

TABLE XXVIII—*concluded.*

FAIRS.

Number.	Name of fair.	Place where held.	Time when held.	Duration of time.	Nature of fair.	Average number attending.	REMARKS.
1	2	3	4	5	6	7	8
		Rampura-Bhanpura zila—*concld.*					
14	Sakahi Bheruka .	Garot . .	Solar, 10th *Chaitra* .	2	Rli gious	500	
15	Rāmjī . . .	Sunel . .	Lunar, 9th of *Chaitra*	1	Do.	500	110 years old.
16	*Muharram* . .	Baladu . .	11 days of *Muharrum*	1	Do.	500	70
17	Zirneshwar Mahādev	Zirnia . .	Solar, 30th of *Māgh*	1	Do.	500	
18	..	Zīrāpur . .	Lunar, 15th of *Vaishākh*.	1	Do.	500	50
19	Nim Nāth . .	Badia . .	Solar, 30th of *Phālgun*.	1	Do.	500	150
20	..	Kothada .	Mahāshivrātrī .	1	Do.	500	500
21	Mahādev . .	Bolia .	*Māgh*, Solar, 14th . *Phalgun* ,, 1st	1	Do.	500	100
22	Kāleshwar . .	Satkheda .	*Ashwin*, Lunar 9th .	1	Do.	500	100

TABLE XXIX.

POST AND TELEGRAPHS.

Place.	Pargana.	CLASS. Telegraph and Post combined.	Post. Imperial.	Post. State.	Telegraph separate.	REMARKS.
1	2	3	4	5	6	7
	Imperial Post Offices.					
Indore	Indore	..	1	..	1	
Barwāha	Barwāha	..	1	..		
Chikhalda	Chikhalda	..	1	..		
Mandleshwar	Maheshwar	..	1	..		
Mehidpur	Mehidpur	..	1	..		
Mhow	Mhow	..	1	..		
Sanāwad	Sanāwad	..	1	..		
Singhāna	Chikhalda	..	1	..		
Sundarsī	Sundarsī	..	1	..		
Sunel	Sunel	..	1	..		
Petlāwad	Petlāwad	..	1	..		
Talen	Talen	..	1	..		
	State Post Offices.					
Ajnās	Rājor	..	..	1		
Antrī	Manāsa	..	..	1		
Balakwāda	Kasrāwad	..	..	1		
Balwāda	Barwāha	..	..	1		
Barkhedi	Ditto	..	..	1		
Barna	Khargon	..	..	1		
Barwāha	Barwāha	..	..	1		
Betma	Betma	..	..	1		
Bhamborī	Bhānpura	..	..	1		
Bhīkangaon	Bhīkangaon	..	..	1		
Bolia	Garot	..	..	1		
Brāhmangaon	Brāhmangaon	..	..	1		
Chandwāsa	Chandwāsa	..	..	1		
Dehri	Chikhalda	..	..	1		
Depālpur	Depālpur	..	..	1		
Dhargaon	Maheshwar	..	..	1		
Garot	Garot	..	..	1		
Gautampura	Depālpur	..	..	1		
Gogaon	Khargon	..	..	1		
Harangaon	Nemāwar	..	..	1		
Harsola	Mhow	..	..	1		
Hāsalpur	Mhow	..	..	1		
Hatod	Indore	..	..	1		

TABLE XXIX—*continued*.

POST AND TELEGRAPH.

Place.	Pargana.	CLASS. Telegraph and Post combined.	Post. Imperial.	Post. State.	Telegraph separate.	REMARKS.
1	2	3	4	5	6	7
Indore	Indore	..	..	1		
Jagotī	Mehidpur	..	..	1		
Jhārda	Jhārda	..	..	1		
Zīrāpur	Zīrāpur	..	..	1		
Kāyatha	Tarāna	..	..	1		
Kanjarda	Manāsa	..	..	1		
Kannod	Rājor	..	..	1		
Karni	Maheshwar	..	..	1		
Kasrāwad	Kasrāwad	..	..	1		
Padda	Manāsa	..	..	1		
Pānigaon	Kātāphod	..	..	1		
Petlāwad	Petlāwad	..	..	1		
Raipur	Sunel	..	..	1		
Rāmpura	Rāmpura	..	..	1		
Sanāwad	Sanāwad	..	..	1		
Sandalpur	Nemāwar	..	..	1		
Sandhāra	Bhānpura	..	..	1		
Satwās	Kātāphod	..	..	1		
Sānwer	Sānwer	..	..	1		
Sendwa	Sendwa	..	..	1		
Shāmgarh	Garot	..	..	1		
Singam	Chikhalda	..	...	1		
Sundarsī	Sundarsī	..	..	1		
Sunel	Sunel	..	..	1		
Susāri	Chikhalda	..	..	1		
Tarāna	Tarāna	..	..	1		
Talen	Talen	..	..	1		
Un	Khargon	..	..	1		
Warla	Sendhwa	..	..	1		
Kātāphod	Kātāphod	..	..	1		
Khadaoda	Chandwāsa	..	..	1		
Khātegaon	Nemāwar	..	..	1		
Khargon	Khargon	..	..	1		
Khudel	Khudel	..	..	1		
Khudgaon	Bhīkangaon	..	..	1		
Kothadi	Sunel	..	..	1		
Kukdeshwar	Manāsa	..	..	1		
Lawāni	Lawāni	..	..	1		
Māchalpur	Zirāpur	..	..	1		
Mahāgarh	Garot	..	..	1		
Muhammadpur	Khargon	..	..	1		

TABLE XXIX—*concluded*.

POST AND TELEGRAPH.

Place.	Pargana.	CLASS.				Remarks.
		Telegraph and Post combined.	Post.		Telegraph separate.	
			Imperial.	State.		
1	2	3	4	5	6	7
Maheshwar . . .	Maheshwar . . .	..	..	1		
Mākron	Mākron	..	..	1		
Manāsa	Manāsa	..	..	1		
Mandleshwar . . .	Madleshwar . . .	..	..	1		
Mardāna	Kasrāwad . . .	..	..	1		
Mehidpur	Mehidpur . . .	..	..	1		
Melkheda	Ditto	..	..	1		
Mhow	Mhow	..	..	1		
Nandwai	Nandwai . . .	..	..	1		
Nārāyangarh . . .	Nārāyangarh . . .	..	..	1		
Nemāwar	Nemāwar . . .	..	..	1		

TABLE XXX.

FAMINE.

Expenses incurred during the famines of

				Remarks.
1	2	3	4	5
Relief works (including departments, kitchens and hospitals). Village Relief (gratuitous and home labour)		6,68,087		
Poor-houses		1,58,982		
Civil establishments, contingencies, etc. .		2,00,352		
Suspension of land revenue . . . Remission of land revenue		29,39,683		
Advances		5,05,765		
Miscellaneous		87,950		
Amount given by the Indian Famine Charitable Fund.		2,07,880		
TOTAL .		18,29,016		

TABLE

STATEMENT OF NOBLES

(This table has been made as full as

Serial No.	Zila.	Village.	When granted.	For what reason, etc., granted.	Tenure, hereditary or otherwise.	By whom granted.	Original grantee.
1	2	3	4	5	6	7	8
							Relations of Ruling
1	Indore .	Barlai .	1886	Dowery .	Hereditary .	H. H. Māhārājā Shivājī Rao.	Shrīmatī Sītābai Sāhiba Bhāgwat.
2	"	Baroda Sindh and *Pātalpāni Bhagora.	1881	On account of services to the State.	Ditto	H. H. Māhārājā Tukojī Rao II.	Sir Kāshī Rao Dāda Holkar
	"	Siwani with 13 hamlets.	1865	On account of support of family.	Ditto	Ditto	Ditto
	"	Badia .	1881	Good services	Ditto	Ditto	Ditto
3	"	Basi Pimpri and Hamlet.	1882	Dowery .	Ditto	Ditto	Chandra bhāgābai Gaode.
			1884	Do.	Ditto	Ditto	Ditto
4	"	Bhondwās.	1817	For support of family.	Ditto	H. H. Malhār Rao Holkar.	Vithal Rao Wāghmāre.
5	"	Chikhlī .	1879 1882	Dowery .	Ditto	H. H. Mahārāja Tukojī Rao II.	Krishna Rao Bārgal.
6	"	Dakāchia .	1886	Do.	Ditto	H. H. Mahārājā Shivājī Rao Holkar.	Shrīmatī Bhīmābai Chāngan.
7	"	Nau Gurādia and Amba Chandan.	1856	Support of family.	Ditto	H. H. Mahārājā Tukojī Rao II.	Sir Kāshī Rao, Dāda Holkar.
8	"	Joshī gurādia.	1879	Support of family.	Ditto	H. H. Bhāgirthī Bai Holkar.	Appājī Holkar.

Figures in col. 13 represent the amount of *Sardeshmukhī* levied from the

XXXI.

AND JAGIRDARS.

possible but is not absolutely complete.)

Present holder.	Area.	Population according to the census of 1901.	Total income at which assessed.	Tānka, tribute, if any, paid to the State.	Brief history of the holder giving date of his birth and succession, his caste or clan, appointment if any held in the State, literary qualifications, lands, or cash allowance, names of sons with dates of their birth.
9	10	11	12	13	14
Family.	Big. bis.		*Rs. a. p.*	*Rs. a. p*	
Shrīmatī Sītābai Sāhiba Bhāgwat.	6,714 8½	770	10,358 3 6	..	
Malhār Rao Holkar.	1,022 7	90	713 0 6	83 12 0 o/c of *Peshkasi Sardeshmukhī*	
	*47 3 6	37	75 0 0	7 8 3	
	2,662 14¾	743	8,089 6 6	405 12 2	
Ditto	11,836 0	229	3,997 4 6	–	
Ditto	1,019 0	..	450 0 0	..	
Eknāth Bhau Gaode.	3,347 5¾	229	605 0 0	51 6 3 on account of *Peshkasi* and *Sardeshmukhi.*	
Ditto	268 4½	..	15 0 0		
Anand Rao Wāghmāre.	1,359 6½	257	1,588 12 0	194 6 6	
Krishna Rao Bārgal.	2,925 0	70	..	109 1 3	
Shrīmatī Bhīmābai Chāngan.	5,169 13¾	1,049	9,425 10 0	–	
Malhār Rao Holkar.	3,969 ¾	284	4,996 5 3	62 14 6	
Bhau Sāheb Holkar.	3,969 ¾	531	4,996 5 0	62 14 3	
Krishna Rao Holkar.	2,352 7¾	415	916 0 6	--	

Jāgīrdār @ 7% on the revenue and not *tankā* or tribute.

TABLE

STATEMENT OF NOBLES

Serial No.	Zila.	Village.	When granted.	For what reason, etc., granted.	Tenure, hereditary or otherwise.	By whom granted.	Original grantee.
1	2	3	4	5	6	7	8
							Relations of Ruling
9	Indore	Kampail	1882	Support of family.	Hereditary .	H. H. Mahā-ārajā Tukojī Rao Holkar II.	Yādav Rao Holkar.
10	"	Khajrāna .	1886	Dowery .	Ditto	H. H. Mahā-rājā Shivājī Rao Holkar.	Sāwitrī Bai Bansur°.
11	"	Sindora .	1854	Support of family.	Ditto	H. H. Mahā-rājā Tukojī Rao Holkar II.	Panch Bhaiya Holkar.
12	Mehidpur	Lāla Khedi	1875	...	..	...	Hanmant Appājī Phanse.
13	"	Sukdi .	1875	Support of family.	..	H. H. Malhār Rao Holkar.	Haibat Rao Wāgh.

XXXI—*continued.*

AND JAGIRDARS—*continued.*

Present holder.	Area.	Population according to the census of 1901.	Total income at which assessed.	Tānka, tribute, if any, paid to the State.	Brief history of the holder giving date of his birth and succession, his caste or clan, appointment if any held in the State, literary qualifications, lands or cash allowance, names of sons with dates of their birth.
9	10	11	12	13	14
Family—concld.	Big. bis.		*Rs. a. p.*	*Rs. a. p.*	
Yādav Rao Holkar.	11,671 2¼	1,475	13,125 0 0	..	
Sāvitrī Bai Bansure.	6,017 11½	1,321	11,930 14 0	..	
Lakshman Rao Mādhavrao, Bāpujī and Udājī Holkars.	2,406 11¼	173	800 0 0	..	
Bālujī Phanse.	1,330 ¼	255	1,618 7 9	..	
Haibat Rao Wāgh.	1,873 6¾	91	1,136 6 0	113 8 9	

TABLE

STATEMENT OF NOBLES

Serial No.	Zila.	Village.	When granted.	For what reason, etc., granted.	Tenure, hereditary or otherwise.	By whom granted.	Original grantee.
1	2	3	4	5	6	7	8
							Off
1	Indore	Anjanda	1852	For managing the affairs of State during His Highness' absence in Northern India, and being hereditary servants.	Hereditary	H. H. Mahārājā Tukojī Rao Holkar II.	Rām Rao Nārāyan, Palshikar Diwān.
2	"	Girota Phulan	1852 1852	For loyal services to State.	Ditto	Ditto	Rai Bahādur Umed Singh.
3	"	Jetpura	1192 (Fasli.)	Support of family.	Ditto	H. H. Mahārājā Tukojī Rao I.	Rai Lingappa.
4	"	Lasurdia Anant.	1895	Managing private affairs of His Highness.	Ditto	H. H. Mahārājā Shīvājī Rao Holkar.	Sundra Bai Bāl Krishna and Atma Rām.
5	"	Mathola	1852	For loyal services.	Ditto	H. H. Mahārājā Tukojī Rao II Holkar.	Bhawānī Singh Dube.
6	"	Naulāna	1869	For rendering good service.	Ditto	Ditto	Rai Singh.
7	"	Pawārda Dai and Machhukhedi.	1852	Support of family.	Ditto	Ditto	Rāmchandra Mārtand.
8	"	Pawārdia Haya.	1863	Ditto	Ditto	Ditto	Bakshi Khumān Singh.
9	"	Piwdai	1886	Support of family.	Ditto	H. H. Mahārājā Shīvājī Rao Holkar.	Krishna Rao Vāsudev Mulye.

XXXI—*continued.*

AND JAGIRDARS—*continued.*

Present holder.	Area.	Population according to the census of 1901.	Total income at which assessed.	Tānka, tribute, if any, paid to the State.	Brief history of the holder giving date of his birth and succession, his caste or clan, appointment if any held in the State, literary qualifications, lands or cash allowance, names of sons with dates of their birth.
9	10	11	12	13	14
cials.	Big. bis.		*Rs. a. p.*	*Rs. a. p.*	
Krishna Rao Rām Rao Palshikar.	2,234 13¾	315	2,840 6 6	.	
Rai Bahādur Nānak Chand, C.I.E., and Kesho Dās.	7,211 7¼ 4,192 9	877 429	7,154 0 0 5,052 13 9	576 11 3 416 9 0	
Balwant Appa.	532 0	163	960 8 0	..	
Bālkrishna and Atma Rām.	..	25	625 0 0	..	
Durga Prasād Dube.	..	90	1,775 0 0	..	
Prithi Singh	2,278 5¾	..	1,885 3 9	198 8 9	
Sakhārām Mārtand.	..	286 186	2,115 7 0 1,176 1 9	340 1 6	
Bakshi Khumān Singh, C.S.I.	2,488 10	..	2,488 11 0	268 1 3	
Krishna Rao Vāsudev Mulye.	5,985 1	858	4,000 0 0	..	

TABLE

STATEMENT OF NOBLES

Serial No.	Zila.	Village.	When granted.	For what reason, etc., granted.	Tenure, hereditary or otherwise.	By whom granted.	Original grantee.
1	2	3	4	5	6	7	8
							Officials—
10	Indore .	Rājdhara and Khajrānī.	1878	Hereditary service.	Hereditary	H. H. Mahārājā Tukojī Rao Holkar II.	Balwant Rao Malhār.
11	,,	Rao .	1843	For services to the State and Government.	Ditto	H. H. Khande Rao Holkar.	Vithal Mahādeo Kibe, Ganesh Vithal.
		Banadia* .			Ditto		
12	,,	Sanāoda .	...	..	..	..	..
13	,,	Sītapat .	1885	As pension .	Ditto	H. H. Mahārājā Tukojī Rao II.	Nawāb Dalser Khān.
14	,,	Solsinda .	1886	Support of family.	Ditto	H. H. Mahārājā Shivājī Rao Holkar.	Shām Rao Nārāyan.
15	Nimār .	Anaar	1884	For helping in settling Khārdesh Boundary.	Ditto	H. H. Mahārājā Tukojī Rao II.	Anand Wāman Garud.
16	,,	Metwāra .	1873	For nursing the Mahārājā Shivājī Rao.	Ditto	Ditto	Kanirām.
17	,,	Menod .	1865	For nursing Yaswant Rao Bāla Sāhib.	Ditto	Ditto	Tukārām and Genājī.
18	,,	Silkua .	1865	For effecting cure.	Ditto	Ditto	Māna, son of Nāthu.
19	,,	Basnia .	1878	For good services.	Ditto	Ditto	Gulāb Chand Kothārī.
20	Nemāwar	Bāpcha .	1806	Sacrifice of life of Rām Chandrapant in the struggle with Dhābla Palasiwale Mawās.	Ditto	H. H. Mahārājā Daulat Rao Sindhia.	Vithal Rāmchandra.

XXXI—*continued.*

AND JAGIRDARS—*continued.*

Present holder.	Area.	Population according to the census of 1901.	Total income at which assessed.	Tānka, tribute, if any, paid to the State.	Brief history of the holder giving date of his birth and succession, his caste or clan, appoinment if any held in the State, literary qualifications, lands or cash allowance, names of sons with dates of their birth.
9	10	11	12	13	14
contd.	Big. bis.		*Rs.* *a.* *p.*	*Rs.* *a.* *p.*	
Sadāsh i v a	1,157 2	41	557 5 0	} 102 9 0	
Rām Rao.	1,188 12	113	1,646 10 6		
Mādhav Rao Kibe.	2,442 6	577	8,548 11 0	599 11 0 On account of *Sardeshmukhī.*	
Vināyak Kibe	6,721 9½	1,582	8,028 3 6	209 0 0 On account of *Dāmī.* *630 9 6	
Govind Rao Vināyak, Dīwān of Khāsgī.	..	334	4,000 0 0	..	
Indoli Begum	1,467 6¼	180	1,379 6 9	..	
..	3,601 4¾	440	4,584 10 0	409 7 6	
..	3,250 0	474	1,233 9 3	..	
Harīrām .	749 10	134	701 12 9	..	
..	903 11¼	252	1,611 15 0	..	
Pūnamchand	1,375 11	175	519 4 0	..	
Gulāb Chand and Mūl Chand.	1,347 1½	24	1,101 11 6	77 6 0	
Shankar Rāmchandra.	1,797 7¾	129	1,537 0 0	..	

TABLE

STATEMENT OF NOBLES

Serial No.	Zila.	Village.	When granted.	For what reason, etc., granted.	Tenure, hereditary or otherwise.	By whom granted.	Original grantee.
1	2	3	4	5	6	7	8
							Officials
1	Rāmpura	Alhed .	1861	..	Hereditary	H. H. Mahārājā Tukojī Rao Holkar II.	Lachhman Singh Chandrāwat.
2	„	Bhagal Bujruk.	1883	..	Ditto	Ditto	Thākur Bhawānī Singh.
3	Mehidpur	Kachalia Chand.	..	..	..	..	..
4	Rāmpura	Pimplia Hadi and 47 other villages.	..	..	..	..	..
5	Bhānpura	Sagora and Pimpal Kheda.	1887	..	Ditto	..	Sāwat Rām Kothārī.
6	Rāmpura	Sopura .	1886	..	..	H. H. Mahārājā Tukogī Rao Holkar II.	Thākur Dongar Singh.

XXXI—*continued.*

AND JAGIRDARS—*continued.*

Present holder.	Area.	Population according to the census of 1901.	Total income at which assessed.	Tānka, tribute, if any, paid to the State.	Brief history of the holder giving date of his birth and succession, his caste or clan, appointment if any held in the State, literary qualifications, lands or cash allowance, names of sons with dates of their birth.
9	10	11	12	13	14
—concld.	Big. bis.		*Rs.* *a.* *p.*	*Rs.* *a.* *p.*	
Thākur Shaktidān Singh.	6,110 0	419	8,056 10 6	2,330 6 3	
Thākur Pem Singh.	1,222 13	53	840 8 3	87 13 6	
Harī Singh of Lālgarh.	2,081 7½	..	..	..	
DīwānKishor Singh Chandrāwat.	..	135	25,000 0 0	...	
Shiva Chand Kothārī.	4,069 17	431 61	5,663 0 6 ..	474 5 6 187 8 0	
Thākur Berisāl.	..	..	..	..	

TABLE

STATEMENT OF NOBLES

Serial No.	Zila.	Village.	When granted.	For what reason, etc., granted.	Tenure, hereditary or otherwise.	By whom granted.	Original grantee.
1	2	3	4	5	6	7	8
						Zamīndārs, Mandlois and	
1	Mehidpur	Beni and Essan Khedi.	1166 Hijri 1231 Fasli.	On condition of services.	Every year, *i. e., Sāl dar Sāl.*	Alamgir Badshah and H. H. MalharRao Holkar.	Padam Singh and Karan Singh.
2	..	Bisan Khedi	1166 Hijri 1231 Fasli.	Ditto	Ditto	Ditto	Jodha Dās
3	..	Chhaju Khedi	Samvat 1878.	Ditto	Hereditary	H. H. Mahārājā Malhār Rao Holkar.	Udebhān Chaudhari.
4	,,	Upri .	1042 Hijri	Ditto	Ditto	Muhammadan Emperors.	Jaswant Singh.
5	,, 1	Samkheda .	1130 Hijri	Ditto	Ditto	Nawāb Nizām-ul mulk.	Godāsji
	,, 2	Rupa Khedi	1130 Hijri	Ditto	Ditto	Fatejang, Subāh of Mughal Emperor.	Ditto
	,, 3	Nipānia .	1130 Hijri	Ditto	Ditto		Ditto
6	Nimār .	Agarwada and Zirnia.	1865	Ditto	Details not explained.	Government of India.	Rānā Anup Singh.
7	,,	Amba and Khurma.	1883	On conditions of rendering *zamindārī* service.	Hereditary	H. H. Mahārājā Tukojī Rao Holkar II.	Bhoru Dās, Bhagwān Singh and Kesar Singh.
8	,,	Batolia and 9 other villages.	1872	As per previous *Vahivāt.*	Not explained.	Government of India.	Rānā Kīrat Singh.
9	,,	Dasoda .	1879	On condition of rendering *zamindārī* service.	Hereditary	H. H. Mahārājā Tukojī Rao Holkar II.	Dhira Singh and Sher Singh.
10	,,	Lakhangaon	1865	Ditto	Ditto	Government of India.	Gopāl Rao Mādhav.

XXXI—*continued.*

AND JAGIRDARS—*continued.*

Present holder.	Area.		Population according to the census of 1901.	Total income at which assessed.	Tānka, tribute, if any, paid to the State.	Brief history of the holder giving date of his birth and succession, his caste or clan, appointment if any held in the State, literary qualifications, lands or cash allowance, names of sons with dates of their birth.
9	10		11	12	13	14
Kānungoes.	Big.	bis.		*Rs. a. p.*	*Rs. a. p.*	
Govind Singh	2,220 1,826	5½ 7½	111 ..	1,527 10 6 2,487 0 0	.. ..	
Mohan Singh	2,101	16	128	1,551 0 0	..	
Khumān Singh.	1,556	8½	87	1,271 9 0	101 7 0	
Rao Shivdān Singh.	1,832	9	174	1,632 8 0	..	
Hanmant Singh.	3,424	6½	335	4,228 2 6	..	
Sāhib Kesar Singh, Sobhāg Singh.	1,882 5,005	17¾ 3½	132 ..	1,627 11 9 1,682 14 3	.. ..	
Rānā Kishor Singh.	1,027 1,649	13 18	.. ..	1,834 12 0 514 0 0	} 299 8 0	
Thākur Chhatra Singh.	..		..	..	..	
Rānā Nahār Singh.	14,593	18	982	15,000 0 0 10,990 12 0	H.R. 1,030 0 0	
Amar Singh and Zālim Singh.	3,695	0	..	605 0 0	..	
Gopāl Rao Mādhav.	..		..	767 8 0	105 0 0	

TABLE

STATEMENT OF NOBLES

Serial No.	Zila.	Village.	When granted.	For what reason, etc., granted.	Tenure, hereditary or otherwise.	By whom granted.	Original grantee.
1	2	3	4	5	6	7	8
						Zamindars, Mandlois and	
11	Nimār	Mhow Kundia.	1155 Hijri.	For populating and settling Nimār District and Sir Mandloiship.	Hereditary	Bālājī Bājī Rao Peshwā.	Rāmchandra Ballāl.
	,,	Gogaon .	1163 Hijri.	..	Ditto	Ditto	Ditto
	,,	Singār Chauri and Nāndri.	1233 *Fasli*	For settling and Sir Mandloiship.	Ditto	H. H. Mahārājā Malhār Rao Holkar.	Ditto
				For rendering *zamindari* services.	Ditto	Ditto	Ditto
	,,	Islāmpur and 3 other villages.	1155 Arbi	Ditto	Ditto	Not explained.	Ditto
12	,,	Nirjar and Chichgun.	1882 .	Ditto	Not explained.	H. H. Mahārājā Tukojī Rao Holkar II.	Anup Singh, Kalyān Singh and Kania Lāl.
13	,,	Pempur .	1271 *Fasli*	Ditto	Hereditary	H. H. Mhāl-sābai Holkar.	Mohan Singh, Hate Singh, Pahād Singh.
14	,,	Rāmpura .	1857	For rendering *zamindārī* service.	Ditto	H.H.Mahārājā Tukojī Rao Holkar II.	Rām Chandra Tāpidās.
15	,,	Sala. .	1175 F.	Ditto	Ditto	Visājī Rangnāth Kamāvisdār of Her Highness Ahalya bai Holkar.	Mādho Singh
16	,,	Satkheda .	1883	Ditto	Not explained.	H. H. Mahārājā Tukojī Rāo Holkar II.	Unknown .

XXXI—*continued.*

AND JAGIRDARS—*continued.*

Present holder.	Area.	Population according to the census of 1901.	Total income at which assessed.	Tānka, tribute, if any, paid to the State.	Brief history of the holder giving date of his birth and succession, his caste or clan, appointment if any held in the State, literary qualifications, lands or cash allowance, names of sons with dates of their birth.
9	10	11	12	13	14
Kānungoes—contd.	Big. bis.		*Rs.* *a.* *p.*	*Rs.* *a.* *p.*	
Balwant Govind Bhuskutte.	496 16	..	294 6 0		
Ditto	3,051 3¼	2,564	3,101 0 0		
Ditto	298 4¼	12	362 0 0		
Ditto	..	..	..		
Ditto	..	..	..		
Daulat Singh,	3,738 7	..	5,304 14 0		
Nen Singh. Mohan Sing and Surajmal.	620 10½	..	827 10 9		
Amān Singh, Daulat Singh.	3,838 3	370	810 11 0		
Narāyan Onkār.	467 16¾	..	578 4 0		
Subal Singh	2,008 17¾	412	2,045 0 3		
Kālumir Singh, Sālam Singh, Hāto Singh, Vithoba and Chhitar Mal.	4,977 5	..	110 8 0		

TABLE

STATEMENT OF NOBLES

Serial No.	Zila.	Village.	When granted.	For what reason, etc., granted.	Tenure, hereditary or otherwise.	By whom granted.	Original grantee.
1	2	3	4	5	6	7	8
						Zamīndars, Mandlois and	
17	Nimār .	Songaon .	1155 F.	For rendering *zamīndārī* service.	Annually, *i.e. Sal dar Sal.*	Rām Chandra Ballāl, Subedār Sarkār Bijāgarh.	Bisan Singh Mandloi.
		Dabla	1155 F.	Ditto	..		
18	Nemāwar	Ajkas	1889 Samvat.	Meghashām Pāndurung being killed while on zamīndārī duties.	Hereditary	Rām Chandra Vyankājī, Mandloi.	Ram Chandra Pāndurang, Sir Mandloi.
19	"	Amli and Piplia.	57 Julus	For rendering *zamīndārī* service.	Ditto	Muhammad Shāh, Emperor.	Thākur Dhirat Singh.
							Thākur Sultān Singh.
20	"	Godua	1870	Ditto	Ditto	H.H. Mahārājā Tukojī Rao Holkar II.	Bhikam Singh.
21	"	Gurādia Lingāpānī and 3 other villages.	1229 *Fasli.* 1232 *Fasli.*	Ditto	Ditto	H.H. Mahārājā Daulat Rao Sindhia.	Vyankājī Rāmchandra and Vithal Subājī
				Ditto	Ditto	Ditto	
22	"	Kakaddi and 2 villages.	1870	Ditto	Ditto	H.H. Mahārājā Tukojī Rao Holkar II.	Thākur Suraj Mal.
23	"	Pimpal Kota and 3 other villages.		Ditto	Ditto	H.H. Mahārājā Daulat Rao Sindhia.	Narāyan Pāndurang Wāgle.
24	"	Rājor .	1770	Ditto	Ditto	Captain Johnstone.	Rājā Bhupa Singh.
		Kavlasa .	1770	..	..	H. H. Mahārājā Jankojī Rao Sindhia.	

XXXI—*continued.*

AND JAGIRDARS—*continued.*

Present holder.	Area.	Population according to the census of 1901.	Total income at which assessed.	Tānka, tribute, if any, paid to the State.	Brief history of the holder giving date of his birth and succession, his caste or clan, appointment if any held in the State, literary qualifications, lands or cash allowance, names of sons with dates of their birth.
9	10	11	12	13	14
Kānungoes—contd.	Big. bis.		Rs. a. p.	Rs. a. p.	
Raghunāth Singh.	1,222 9¾	..	662 7 0		
Mādhav Rao, Anand Rao, KrishnaRao.	6,662 13	1,087	4,628 6 3		
Umrao Singh	4,162 12¼	372	2,809 0 0		
..	4,976 9¼	266	2,352 5 0		
Rao Fateh Singh.	3,177 3¼	..	680 5 6	75 0 0	
Mathubai .	1,702 9¼	186	1,531 4 0	..	
Ditto	3,934 13½	111	594 3 6	..	
Ditto	5,020 4	..	2,970 0 0	..	
Thākur Sardār Singh.	9,989 14¾	325	1,514 4 0	..	
Mangesh Rao Pāndurang, Balwant Rao Pāndurang, Yaswant Rao Nārāsyan, Mādhav Rao Krishna.	14,600 5¼	..	9,951 1 0	..	
Rājā Umrao Singh.	3,093 12	..	1,455 8 0	..	
..	5,261 10¼	...	3,181 5 0	..	

TABLE

STATEMENT OF NOBLES

Serial No.	Zila.	Village.	When granted.	For what reason, etc., granted.	Tenure, hereditary or otherwise.	By whom granted.	Original grantee.
1	2	3	4	5	6	7	8
						Zamīndārs, Mandlois and	
24	Nemāwar —*concld.*	Chichli .	1249 *Fasli.*	..	..	H. H. Mahārājā Tukojī Rao Holkar II.	..
		Manasgonda	1879	..	..		..
		Sukras .	1879	..	..		..
25	Indore .	Akawi .	1878	For *Pālkhi* expenses	Not explained in the orders.	Ditto	Unknown .
26	"	Ganjinda .	1229 *Fasli.*	For guarding the road from Simrud to Bāsi Pimpri.	Not explained in the *Sanad.*	Rāgho Gangādhar Kamāvisdār of H.H. Mahārājā Malhār Rao.	Raghunāth Singh and Kesar Singh, *zamīndārs* of Bāwi.
27	"	Hingonia Khurd.	1855	For maintaining an elephant.	Hereditary	H.H. Mahārājā Tukojī Rao.	Rao Tejkaran
28	"	Kelod Kartāl	1878	For *zamindārī.*	..	Darbār Order No. 2.	Unknown .
29	"	Shahadadeo	1865	For *zamindārī* and for the expenses of palanquin.	For the time the holders keep palanquin with them.	H. H. Malhār Rao Holkar.	Yaswant Rao Mandloi.
30	Rāmpura	Bilkhedi .	1221 F	For *zimindari*	Hereditary	Ditto	Nir-ud-dīn.
31	Bhānpura	Banda .	Unknown	Ditto	Ditto	H. H. Ahalya Bai Sāhiba.	Khem Singh, Amān Singh and Chain Singh.
32	"	Dupāria .	1885	Ditto	Ditto	H. H. Mahārājā Tukojī Rao Holkar II.	Unknown .

XXXI—*concluded.*

AND JAGIRDARS—*concluded.*

Present holder.	Area.	Population according to the census of 1901.	Total income at which assessed.	Tānka, tribute, if any, paid to State.	Brief history of the holder giving date of his birth and succession, his caste or clan, appointment if any held in the State, literary qualifications, lands or cash allowance, names of sons with date of their birth.
9	10	11	12	13	14
Kānungoes—concld.	Big. bis.		*Rs. a. p.*	*Rs. a. p.*	
..	2,130 2½	...	1,547 13 0	...	
..	5,173 3¾	...	3,784 0 0	..	
..	4,460 3	...	2,064 14 0	...	
Rao Chhatra Karan.	1,213 0	..	1,277 5 0	35 0 0	
Yaswant Singh.	..	..	..	18 0 0	
Rao Chhatra Karan.	750 18	113	1,053 2 0	...	
Rao Chhatra Karan and Murār Rao.	1,747 6¾	327	3,765 2 6	...	
Rao Murār Rao.	792 15¾	30	916 0 0	...	
Masi Muhammadan and Ahmad Khān.	2,599 4¼	53	3,271 2 9	389 0 0	
Shankar Singh, Shecdān Singh.	3,295 0	..	1,129 8 0	...	
Pratāp Singh and Rām Chandra Chaudhari.	1,367 12¼	...	1,073 6 3	..	

GLOSSARY.

ABBREVIATIONS USED.

Ar. = Arabic.
H. = Hindi.
M. = Marāthī.
P. = Persian.
S, *Skt.* = Sanskrit.
Cor. = Corruption.
Lit. = Literally.

A

Abkāri [*P.* from *āb* = water].—The business of distilling (strong) waters. Now a technical term for Excise.

Adālat [*Ar.* from *adl.* = doing justice].—A law court. *Sadr-adālat* = chief court; *fāujdārī-adālat* = criminal court; *dīwāni-adālat* = civil court.

Adān [*H.*]—Garden land which is both manured and irrigated and used in Mālwā chiefly for poppy.

Akhātīj [*H.* from *Skt.* cor. of *Akshaya-tritiya* = the immortal 3rd].—The 3rd of the light half of the Hindu month *Vaishākh* (April-May). It is the most important day of the agriculturists' year when operations in the field recommence. It is also the supposed day of the creation.

Amāvāsya [*Skt. ama* = together, *vas* = to dwell].—The day of new moon or conjunction of sun and moon.

Amīn [*Ar.* lit. a trustworthy person, from *amān* = trust].—An official in charge of a revenue unit such as a *pargana*, (q.v.) or an official deputed for any special purpose.

Angarkha [*Skt. ang* = body and *raksh* = to protect].—A long coat or tunic fastened by Hindus to the right and Muhammadans to the left of the chest.

B

Baori [*H.* from *Skt. vivara* = a hole, and *vāpi* = a hole of oblong shape].—A deep well of oblong form with steps leading

down to the water and often loggie or galleries in the sides where travellers can rest.

Begārī [*P. be* = without and *gr* = *kā*, work].—Impressment, corvée or forced labour without pay. In Marāthā states is the ordinary term for the work done by village servants, especially the *balai* or messenger. Hence, one who works without pay.

Bhent [*H.* lit. = meeting].—Technical term for cesses levied on land revenue and devoted to paying *patwārīs* and other village officials. Originally it was a gift presented by an inferior to superior when the latter visited his village.

Bhoja, Bojha [*H.* a load].—Technical term for a weight of 24 *dharīs* or 120 seers (240 lbs.); it is used largely in the opium and cotton trade.

Bīgha [*H.* from *Skt. vigrah*].—A land measure very variable in different parts of Central India. On an average = ⅝ acre (*see* Blochmann *Ain-i-Akbari.* ii, 61-62).

Bīrs [*H. bera* = an enclosure].—Technical term for a grass reserve.

C

Chabutra [*H.* from *Skt. chatvar* = a platform].—Technical term for a customs office (*see* **Nāka**).

Charnoi [*H. charna* = to graze].—Village common grazing lands as distinct from *bīr* or reserves.

Chaudharī [*Skt. chakra-dharin,* lit., the bearer of a discuss, *i.e.*, one in authority].—The headman of a village, district, community or craft.

Chaukī }
Chaukīdār } [*H.*].—A place where four road smeet. A village watchman or irregular police man; one in charge of a *chaukī* or out-post.

Chauth [*H.* and *M.* lit., ¼].—The Marāthās claimed *chauth* or 25 per cent. of the assessed revenue of the districts they overran at first as black-mail, but afterwards as a right. The revenues were thus appropriated; *chauth* or ¼ (25 per cent.) went to the Peshwā as head of the State and was called *rājbabtī*; the remainder was called **Mokāsa** (q.v.).

Chīk [*H.* = slime].—Crude opium.

Chitnīs [*M.* from *P.* and *H.* = *chithi-navīs,* a writer of notes].—A Secretary; usually the Secretary or official dealing with political matters in a Marāthā Darbār.

D

Darakdār [*A.* = The holder of a *dark* or position of importance].—A noble or **Jāgīrdār** (q.v.).

Darbār [*P.* = a dwelling], used in two senses, (*a*) Darbār, the administration of a native state; (*b*) *darbār*, an assemblage, *e.g.*, Gwalior Darbār or state of Gwalior, and *Dasahra darbār*, the yearly assemblage at the *Dasahra* festival; also *Huzūr darbār* = Chief's own office, *Darbār-i-ām* = Minister's office, open court.

Darogah [*P.* and *H.* from Turki].—A superintendent of excise, police, etc.

Dasahra [*H.* from *Skt. dasha* = ten, and *har* = removing, *i.e.*, removing the ten (sins)].—Is held on 10th *Sudī* of *Ashwīn* (September-October). It is an important festival with Rājputs and Marāthās, being one especially affected by the martial castes. It commemorates the day on which Rāma marched against Rāvana, on the 10th day after he worshipped Durga whence this feast is also called the *Durga-pūja*. On account of Rāma's victory, gained after an appeal to the goddess, the 10th day is also called the *vijaya-dashmī* or 10th of victory. Its real importance, however, lay in the fact that it fell at the end of the rains when the warrior classes recommenced their forays and raids.

Devasthān [*H.* from *Skt. deva* = a god, *sthān* = a place].—Grants for the upkeep of a temple, made in land or cash.

Dharamshāla [*H.* A pious edifice].—A rest-house for way farers, generally built by rich men as an act of charity or piety.

Dharmādāya [*H.* from *Skt. dharma* = religion].—Religious gifts and bequests.

Diwāli [*H.* from *Skt.* *dīp-ālika* = a row of lamps].—The autumn festival held on the last two days of the dark half (*Badī*) of *Ashwīn* (September-October) and the new moon of *Kārtik* (October-November). It lasts from the 13th or *dhantrayodashī* "13th of wealth" or the 14th called *nark-chaturdashī* "14th of Narak" as commemorating the slaying of the demon Narak by Vishnu, to the *yama-dwitīya*, the day of the new moon which is sacred to Yama the god of the lower regions.

Dīwān [*P.* and *Ar.* A register or account].—The minister of a state.

Doāb [*P. do* = two, *āb* = water].—The land lying between any two rivers.

F

Fardnīs, Fadnīs } [*M.* from *P. fard-navis*, a writer of
Phadnīs, Pharnis } statements].—Marāthī term for the finance minister, or accountant-general (*see* Phadnīs).

Faujdārī } [*P. faujdār*=commander of an army (*fauj*)].—
Faujdār } Used adjectively in *faujdārī-adālat*=a criminal court.

G

Gaddī [*H.* A cushion].—The throne. A native chief is said to "succeed to the *gaddī*."

Gangor [*H.* from *Skt. gana*=multitude, *gaurī*=name of the goddess Pārvatī].—It is a festival of women held in Mālwā and Rājputāna in the 1st half of *Chaitra* (March-April), when several women carry their respective "Gaurī" in a procession to the river side.

Ghāt [*H.* from *Skt. ghathat*=cut].—A cutting or pass in the hills; a landing stage on a river or tank; a bathing place with steps.

Girāssias [*H. grās*=mouthful].—Originally *grās* was a term applied to land given for charitable or religious objects. Later on it was applied to grants of land made to cadets of a ruling family. In the 18th and 19th century it was applied to the blackmail levied by marauding Rājputs who had been ousted from their possessions by the Marāthās and others. These men were called *girāsias* or *grassias* (*see* Tod Rājasthān i, 175; J. Malcolm: *Memoir of Central India*, i, 508; Forbes *Rās Mālā* i, 186).

H

Hālī [*Ar. hāl*=present].—Literally "what is current"; a general term for local state coinage, *e.g.*, *Indore hālī, Ujjani hālī*.

Hijri [*Ar.* separation].—Muhammadan era. The first year dates from the flight of Muhammad; the era commences on 16th July 622 A. D.

Holi [*Skt. holika*].—The great spring festival held at the vernal equinox during the ten days preceding the full moon of *Phālgun* (February-March). It is only observed, as a rule, on the last 3 days, however.

I

Id-ul-fitra [*Ar.* that which recurs].—A recurrent festival or festival of breaking the fast held at the end of *Ramzān* on the new moon of *Shawāl*.

Ijāra
Ijāradār } [*Ar. ijra*=compensated].—A farm or lease of the revenues of a village or district. *Ijāradār* =a farmer of the revenues.

Inām [*Ar.* a gift from a superior].—Land grant free from revenue payment.

Istimrāri [*Ar.* lit=continuing, from *mār*=to keep on, persevere].—Land held on a permanent lease for which a fixed quit-rent is paid.

J

Jāgīr
Jāgīrdār } [*P.* from *jai*=place, *gir*=to hold].—An assignment of land held under various conditions, but usually requiring payment of a certain percentage of the revenues, or the performance of certain feudal services.

Janma-rāshi nām [*H.* from *Skt.*].—The name given to a man at his birth (*janma*) in accordance with the constellation (*rāshī*) of the Zodiac under which he was born. It is used in ceremonials. His ordinary appellation is called the *bolta-nām*.

Jarīpatka [*P.* and *H.* from *P. zarīn*=golden and *H. patka* =a flag].—The penon or streamer attached to the grand ensign of the Peshwā. The right to carry this penon was conferred as a high honour on the Peshwā's generals.

K

Kachahari [*H.* from *Skt. kushti*=evil, *hari*=removing].—A court of justice; any office.

Kachcha [*H.* raw, immature].—Opposite of **Pakka** (q.v.) and applied to all temporary structures, etc. A mud house, unmetalled road, or wooden bridge is *kachcha*.

Kamāsdār [*M.* cor. of *kamāvis-dār*=collector, from *kamāvine*=to earn].—The official in charge of the revenue subdivision called a *kamās-dārī*, *pargana* or *tahsīl*.

Kānungo [*P.* a speaker (*go*) of rules (*kānūn*)].—A revenue official who supervises the *Patwārīs* (q.v.).

Kardhāp
Kad-dhāp } [*H. kad*=extremity and *dhāp* appraisement].—A rough method of land measuring of the Marāthās.

Khāl [*H.* =below].—A **nāla** (q.v.) or watercourse, usually with steep banks.

Khālsā [*P.* from *khālisa*=pure, genuine].—Lands administered by the Darbār direct, and not given on farm, in *jāgīr*, etc.

Kharīf [*Ar.* Autumn].—The autumn agricultural season (May to October).

Khāsgī [*P.* *khās*=particular, special].—Term applied to lands of which the revenues from the chief's privy purse; also to the palace and entourage of a chief. *Khāsgīwāla*= official in charge of the *khāsgī*.

Khilat [*Ar.* lit. "what a man strips from his person"].—A dress of honour presented on a ceremonial occasion, or as a reward. The term is now applied to almost any ceremonial gift even to a cash payment. Its origin is shewn by the derivation.

Khoti [*H.* *khot*=a farmer or renter of a village].—Term applied (*a*) as a synonym of **Khālsā** (q.v.); (*b*) certain perquisites of the revenue due on any field.

Kotwāl } [*H.* commander of a fort (*kot*)].—The head of the
Kotwālī } police, especially in towns, where he is often a magistrate with low powers. *Kotwālī*=a Magistrate's court (*see* Blochmann *Ain-i-Akbari* ii, 41; *Hobson Jobson*, sub voce).

L

Lingam [*Skt.*].—An emblem of the god Shiva.

M

Mahals [*Ar.* from *mahl*=alighting from a journey].—A palace; subdivision of a *sarkār* under the Mughals; ward of a city. Plural is *mahāl.*

Māletru [*H.*].—Unirrigated land of the black-cotton-soil class.

Marāthā [*M.*].—The origin of name is not certain. It may be either a contraction of Mahā-rāshtra, *i.e.*, people from Mahārāshtra or the Deccan which seems most likely; or *Mahā-rathi, i.e.*, great chariot fighter; or from *Mhār* the name of a race (*see* Bombay Gazetteer, Vol. I, ii, 143). The term Marāthā is used by English to describe all who speak Marāthī dialects, whether Brāhmans, Kshatriyas or Shūdras. Strictly speaking it applies only to the **Kshatriya** section of

the Marāthā speaking community, *e.g.*, the Ponwārs of Dhār and Dewās and Sindhia are Marāthās, but Holkar, who is of Dhangar caste, is not.

Mokāsa [*M.* from *Ar. moquaita*=a place where dues are collected (?)].—The technical term for the 75 per cent. of the revenues remaining after deduction of **Chauth** (q.v.). It was usually assigned to the Peshwā's vassals (*see* Grant Duff: *History of the Mahrattas*, i, 385).

Motamid [*Ar. muhamim* from *muhatam*=solicitous, anxious].—An agent, representative or superintendent.

Muāfi [*Ar.* from *afu*=absolution].—A grant of land free from all obligations as to payment of tribute, service, etc.

Muharrum [*Ar.* from *haram*=unlawful].—The first Muhammadan month. Murder and plunder was thought unlawful by the Arabs in this month. Hence the name.

Munsif [*Ar. nisf*=half, *insāf*=justice].—A judge in a civil court.

Muntazim [*Ar. mu hazm*=to superintend].—Especially superintendent of police or jails.

N

Naik [*H.* from *Skt. nāyaka*=a leader].—Headman of certain Bhīl tribes; a petty official civil or military (corporal).

Nakshatra [*Skt.*].—An asterism in the moon's path. All agricultural operations are regulated by the *nakshatras* of which there are 27 in a year (*see* Appendix B).

Nāla [*H.*].—A watercourse; not necessarily dry (*see khāl*).

Nazar [*Ar. nazr*=a votive offering].—Technical term for the succession dues paid to a suzerain Darbār, or to the British Government. Originally a gift from an inferior to a superior.

Nāzim Adālat [*Ar. nāzim*=one who arranges or organises; *adālat*=a law court].—The court of a Nāzim.

O

Orhī [*H. orha*=a brook or channel].—A well situated on the edge of a brook, a watercourse, or tank which is fed by a channel leading from the water supply to the bottom of the *orhī*.

P

Pāga, Pāiga [*M.* lit. a body of horse under one commander].—The cavalry body-guard of a Marāthā chief; regiments

specially connected with the safe-guard of a chief. *Pāgnīs*, commander of a *Pāga*.

Pagrī [*H.*].—A made up head dress (*see* **Sāfa**).

Pakka [*H.*=ripe].—Applied to anything of a permanent nature, as a stone or brick house, metalled road, or iron bridge, etc. (*see* **kachcha**).

Panchāyat [*H.* a council of five (*pānch*) elders].—A council of the chief men of a village or caste, community; any similar council or committee.

Pandit [*H.* from *Skt.* a learned man].—A Sanskrit scholar; title of address for Brāhmans.

Pardānashīn [*P.* lit. seated behind a **curtain**].—secluded; the ordinary term for women who are secluded in a *zanāna* or harem.

Pargana [*H.* from *Skt.* *pragan*=to reckon up].—A revenue and fiscal unit corresponding to a British *tahsīl*; the subdivision of a *sūbah*.

Patel [*H.* from *Skt.* *pattakila* by metathesis for *pattalika*, *i.e.*, one in charge of a *pattāla* or canton, *see* J. A. O. S. vii, 24 ff].—The headman of a village, often an hereditary official (*see* Colebrooke's "Essays" ii, 303).

Patwāri [*H.* from *Skt.* *patra-warin*=a doer of writing].—The village registrar and accounts keeper, subordinate to **Kānungo** (q.v.).

Phadnīs [*M.* from *P.* *fard-navis*=a writer of statements].—Marāthā title for the finance minister; chief accountant or auditor, a hereditary post in Marāthā States (same as **Fard-nis**).

Pindāri [*H.*].—The etymology of this word is uncertain. Malcolm (Central India, i, 433) derives it from *pendha*, an intoxicating drink affected by the Pindārīs, which was made by fermenting *jowār*. This supports the spelling *Pendhārī*. Wilson derives from *pendha*, a bundle of straw, *i.e.*, a forage or camp follower. Yule and Burnell derive from *pinda-parna*, meaning to follow closely, or *pinda-basne* to stick close to. Irvine (*Indian Antiquary*, 1900) suggests *Pandāhār* the old name for the tract lying along the Narbadā near Hindia and Nemāwar.

Piyat, Piat [*H.*].—Irrigated land.

Prānt [*Skt.*].—A revenue unit equivalent to a Division in British India. It contains several **sūbahs** (q.v.) and is sometimes in charge of a *sar-sūbah*.

R

Rabi [*Ar.* spring].—The spring crop season (October—March).

Rājputs [*H.* from *Skt.* *rāja-putra*=king's son].—The fighting caste among Hindus; applied particularly to certain well-known classes such as the Rāthors, Kachhwāhas, Sesodias, etc. (*see* **Marāthā**).

Rasūm [*Ar.* *rasm*=what is customary].—Dues; court-fees, etc.

S

Sādhūs [*Skt.*=pious].—A holy man; religious mendicant.

Sadr [*Ar.*=chief].—Used in *sadr-adālat*=chief court; *sadr-mahal*=native chief's residence, etc.

Sāfa [*Ar.*].—A loose cloth twisted on to the head to form a head-dress.

Sāhukār [*H.* from *Skt.* *sādhukār*=right-doer].—A native banker and money-lender.

Samvat [*Skt.*=a year or era].—Contraction for *Vikrama Samvat*, the era in general use in Central India. Its initial year corresponds to B. C. 57.

Sanad [*Ar.* a diploma].—A grant, patent or deed conferring specific titles or rights. Most chiefs in Bundelkhand hold on *sanads*.

Sanchūr [Mālwī. *san*=hemp, *chūr*=powder, fine pieces].—Green manure made by sowing hemp and ploughing it into the soil when in flower. *Urad* is similarly used and called *urad-chūr* (*see* **Uradchūr**).

Sarai [*P.* a palace].—Stage-house for accommodation of travellers.

Saranjām [*M.* from *P.* lit. beginning and ending].—Technical Marāthī expression for *jāgīrs* granted on a service tenure, the holder being obliged to support his suzerain with a body of troops.

Sardār [*P.* *sar*=head].—A noble leader, officer in the army, person of rank.

Sardeshmukhi [*M.* *sar-deshmukh*=the headman of a province].—Literally a tax levied by the *sardeshmukh*. In practice it was an assignment of 10 per cent. of the assessed revenues of a district after *chauth* or 25 per cent. had been deducted (*see* **Chauth** and **Mokāsa**). The claim was always

ill-defined (*see* Grant-Duff: *History of the Mahrattas*, i, 385).

Sarkār [*P.* lit. head workman].—A subdivision of a **sūbah** (q.v.) under the Mughals. It still clings in certain tracts *e.g.*, Sarkār-Bījagarh.

Sati [*H.* from *Skt.* lit. a pure woman, true wife].—Europeans apply this word to the act of immolation, but strictly it applies only to the person.

Satta [*H.* from *Skt. shatta*=a bargain].—Time bargains, a form of gambling much in vogue in opium and cotton dealings.

Sawai [*H. sawa*=$1\frac{1}{4}$].—Technical name for the system followed in making loans in kind on which $1+\frac{1}{4}$ (*i.e.*, interest at 25 per cent.) is taken on settling day.

Sāyar [*H.* from *Ar. sa'ir*= Customs dues].—The origin of this term is curious and interesting being due to a confusion between two Arabic words *sa'ir*=what is current, and *sa'ir*=remainder (*see Hobson Jobson* sub voce).

Shia [*Ar. shia'*=a sect].—Followers of the Musalmān sect which considers Ali, the son-in-law of Muhammad as the rightful successor of the prophet. The Shāh of Persia is the head of the sect.

Shiālu [*H. sīt*=cold].—The cold season.

Sillādār [*Ar. P. shillāh-dār*=bearer of arms].—Native trooper (*sowār*) who provides his own horse and sometimes arms as well.

Sūbah [*Ar.*].—Originally the word meant a province, *e.g.*, the *sūbah* of Mālwā, in Mughal days. The officer in charge was at first called the *sipah-sālar* or commander of the forces; as the land became settled he was designated *sāheb-i-sūbah* and *sūbhadār*. This ultimately contracted in every day use to *sūbah*. Native State districts are often called *sūbah*, the official in charge being similarly termed. A *sar-sūbah* or head *sūbah* often holds charge of a **prānt** (q.v.), containing several *sūbahs* (*see* Blochmann *Ain-i-Akbari*, i, 245).

Sukdi [*H. sukhdi*=an easement].—Perquisites such as a share of the village grain, etc., given to village servants.

T

Tahsīl [*Ar.* collection].—The revenue units which compose a **zila** (q.v.) are called *tahsīls*, the officer in charge being *tahsīldār* (*see* **pargana**).

Takkāvi [*Ar.* from *kavi*=strength ; a reinforcement].—Technical term for loans made to cultivators to enable them to cultivate, etc.

Tānka [*P. tankhwāha*=pay].—Properly speaking an assignment of part of the revenues of a tract in favour of some magnate. Now applied to cash payments made either as tribute by feudatories or cash grants to feudatories by a superior Darbār. These *tānkas* in many cases originated as blackmail which was paid to restrain marauding Rājputs from devastating a State.

Thākur [*Skt. thakkura*=an idol, a god].—Term of respect applied to Rājput land-holders of a lower status than that of ruling chief. It means Lord, or master. The holding of a Thākur is called a *thakurāt*.

Thāna } **Thānādār** } [*H.* from *Skt. sthāna*=a station, place of standing].—Now applied to a police station, or revenue subdivision of a **pargana** (q.v.). It originally meant a body of men forming an outpost, later on it was transferred to the outpost itself and to small border forts (*see* Blochmann *Ain-i-Akbari*, i, 345, n.). A *Thānādār* is the official in charge.

Tīpdār [*H. tīp*=a note of hand].—One who lends money to cultivators, or stands security for the due payment of his revenue.

U

Unhālu [*H.* from *Skt. unh*=heat and *kāl*=season].—The hot season.

Uradchūr [*Mālwī. urad*=a plant (*Phaseolus radiatus*) *chūr*=powder, fine pieces].—Green manure made by sowing *urad* and ploughing it into the soil when in flower (*see san chūr*).

V

Vahiwātdār [*M.* from *vahivat*=administration].—An official in Marāthā States subordinate to the **Kamāsdār** (q.v.). A petty civil judge.

Vakīl [*Ar.* a representative].—The official deputed by a Darbār to represent it at another Darbār or with the Political Agent, etc. General term for a pleader in the courts, who is not a barrister-at-law.

Z

Zamīndār [*P. zamīn*=land].—A land-holder or landlord, cultivating himself or employing others.

Zila [*Ar.* a rib].—A revenue unit corresponding to the District in British India. It is subdivided into *tahsīls* or *parganas*.

INDEX.

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Abbreviations used :—h = hill ; m = mountain ; r = river ; v = village ; t = town; r s = railway station ; N = *Nakshatra* (asterism); R = *Rāshi* (zodiacal signs) ; s = seasons.

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